Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Saad

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

ص وَالْقُرْءَانِ ذِى الذِّكْرِ

38:1 Saad. By the Qur'an full of reminding.

بَلِ الَّذِينَ كَفَرُواْ فِى عِزَّةٍ وَشِقَاقٍ

38:2 Those who disbelieve are in false pride and opposition.

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَواْ وَّلاَتَ حِينَ مَنَاصٍ

38:3 How many a generation have We destroyed before them!

And they cried out when there was no longer time for escape.

Allah exalted says,

ص ...

Saad,

We have already discussed the separate letters in the beginning of the Tafsir of Surah **Al-Baqarah**, and there is no need to repeat it here.

... وَالْقُرْآنِ ذِي الذِّكْرِ (١)

By the Qur'an full of reminding.

> means, by the Qur'an which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter.

Ad-Dahhak said that the **Ayah**, **ذِي الذِّكْرِ** (full of reminding) is like the **Ayah**,

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَـباً فِيهِ ذِكْرُكُمْ

> Indeed, We have sent down for you (O mankind) a Book in which there is **Dhikrukum**. (21:10)
>
> i.e., your reminder.
>
> This was also the view of Qatadah and of Ibn Jarir.

Ibn Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Isma`il bin Abi Khalid, Ibn Uyaynah, Abu Husayn, Abu Salih and As-Suddi said: **ذِي الذِّكْرِ** (full of reminding).

> "Full of honor,'' i.e., of high standing.
>
> There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the **Ayah**:

إِن كُلٌّ إِلاَّ كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ

Not one of them but denied the Messengers; therefore My torment was justified. (38:14)

Qatadah said,

"The reason for it is to be found in the **Ayah**:

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, those who disbelieve are in false pride and opposition.''

This was the view favored by Ibn Jarir.

Allah exalted says,

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ (٢)

Nay, those who disbelieve are in false pride and opposition.

means, in this Qur'an there is a reminder for those who will be reminded and a lesson for those who will learn a lesson, but the disbelievers will not benefit from it because they **فِي عِزَّةٍ** (are in false pride) meaning, arrogance and tribalism, **وَشِقَاقٍ** (and opposition), means, they are stubbornly opposed to it and go against it.

Then Allah scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven.

Allah says:

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ ...

How many a generation have We destroyed before them!

meaning, disbelieving nations.

... فَنَادَوْا ...

And they cried out,

means, when the punishment came to them, they called for help and cried out to Allah, but that did not save them at all.

This is like the **Ayat**:

فَلَمَّآ أَحَسُّوا بَأْسَنَآ إِذَا هُمْ مِّنْهَا يَرْكُضُونَ

لاَ تَرْكُضُوا وَارْجِعُوا إِلَى مَآ أُتْرِفْتُمْ فِيهِ وَمَسَـكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned. (21:12-13)

Abu Dawud At-Tayalisi recorded that At-Tamimi said,

"I asked Ibn Abbas, may Allah be pleased with him, about the **Ayah**: فَنَادَوْاْ وَّلَاتَ حِينَ مَنَاصٍ (And they cried out when there was no longer time for escape),

He said that it was not the time for them to call or flee or escape.

Muhammad bin Ka`b said, concerning the **Ayah**: فَنَادَوْاْ وَّلَاتَ حِينَ مَنَاصٍ (And they cried out when there was no longer time for escape).

"They called for **Tawhid** when their lives were over, and they resorted to repentance when their lives were over.''

Qatadah said,

"When they saw the punishment, they wanted to repent when there was no longer time to call out.''

Mujahid said: فَنَادَوْاْ وَّلَاتَ حِينَ مَنَاصٍ (And they cried out when there was no longer time for escape).

"It was not the time to flee or escape.''

Allah says:

... وَلَاتَ حِينَ مَنَاصٍ (٣)

when there was no longer time for escape.

meaning, there was no time to escape or run away; and Allah knows best.

وَعَجِبُوا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ

38:4 And they wonder that a warner has come to them from among themselves.

وَقَالَ الْكَـفِرُونَ هَـذَا سَـحِرٌ كَذَّابٌ

And the disbelievers say: "This is a sorcerer, a liar.''

أَجَعَلَ الاٌّلِهَةَ إِلَـهاً وَحِداً إِنَّ هَـذَا لَشَىْءٌ عُجَابٌ

38:5 "Has he made the gods into One God. Verily, this is a curious thing!''

وَانطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا۟ وَاْصْبِرُوا۟ عَلَى ءَالِهَتِكُمْ إِنَّ هَـذَا لَشَىْءٌ يُرَادُ

38:6 And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!''

مَا سَمِعْنَا بِهَـذَا فِى الْمِلَّةِ الاٌّخِرَةِ إِنْ هَـذَا إِلاَّ اخْتِلَاقٌ

38:7 "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!''

أَءُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا

38:8 "Has the Reminder been sent down to him (alone) from among us?''

بَلْ هُمْ فَى شَكٍّ مِّن ذِكْرِى

Nay, but they are in doubt about My Reminder!

بَل لَّمَّا يَذُوقُواْ عَذَابِ

Nay, but they have not tasted (My) torment!

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

38:9 Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?

أَمْ لَهُم مُّلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُواْ فِى الاٌّسْبَابِ

38:10 Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّن الاٌّحَزَابِ

38:11 They will be a defeated host like the Confederates of the old times.

The Idolators were amazed at the Message, Tawhid and the Qur'an

Allah tells us that the idolators wondered at the sending of the Messenger of Allah as a bringer of glad tidings and a warner.

This is like the **Ayah**:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءامَنُواْ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَـفِرُونَ إِنَّ هَـذَا لَسَـحِرٌ مُّبِينٌ

Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying):

"Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.''

(But) the disbelievers say: "This is indeed an evident sorcerer!'' (10:2)

And Allah says here:

وَعَجِبُوا أَن جَاءهُم مُّنذِرٌ مِّنْهُمْ ...

And they wonder that a warner has come to them from among themselves.

meaning, a human being like themselves.

... وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ (٤)

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا ...

And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God!''

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him?

The idolators -- may Allah curse them -- denounced that and were amazed at the idea of giving up **Shirk**, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger called them to rid their hearts of that and to worship Allah Alone, this was too much for them and they were astounded by it.

They said:

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ (٥)

وَانطَلَقَ الْمَلَأُ مِنْهُمْ ...

"Has he made the gods into One God Verily, this is a curious thing!''

And the leaders among them went about,

meaning the chiefs and masters and nobles,

... أَنِ امْشُوا ...

(saying): "Go on...''

meaning, `persist in your religion,'

... وَاصْبِرُوا عَلَى آلِهَتِكُمْ ...

and remain constant to your gods!

> meaning, `do not respond to Muhammad's call to **Tawhid**.'

... إِنَّ هَذَا لَشَيْءٌ يُرَادُ (٦)

Verily, this is a thing designed!

Ibn Jarir said,

> "The **Tawhid** to which Muhammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.''

The Reason for the Revelation of These Ayat

Abu Jafar bin Jarir recorded that Ibn Abbas, may Allah be pleased with him, said,

> "When Abu Talib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said,
>
> `Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that?'
>
> So he sent for the Prophet and he entered the house. There was space enough for one man to sit between them and Abu Talib, and Abu Jahl, may Allah curse him, was afraid that if (the Prophet) were to sit beside Abu Talib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allah could find nowhere to sit near his uncle, so he sat by the door. Abu Talib said to him,
>
> `O son of my brother, why are your people complaining about you and claiming that you insult their gods and say such and such?'
>
> They made so many complaints against him. Thereupon, he said,

يَا عَمِّ إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ

> O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay **Jizyah** to them.

They were worried about what he said, so they said,

`One word Yes, by your father, (we will say) ten words! What is it?'

Abu Talib said, `What word is it?, O son of my brother'

He said,

لَا إِلَهَ إِلَّا الله

> **La ilaha illallah**.

They stood up in agitation, brushing down their clothes, saying,

> **أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ** Has he made the gods into One God. Verily, this is a curious thing! Then this passage was revealed, from this **Ayah** to the **Ayah**: **... بَلْ لَمَّا يَذُوقُوا عَذَابِ** (...Nay, but they have not tasted (My) torment!)''

This is the wording of Abu Kurayb.

Something similar was also recorded by Imam Ahmad and An-Nasa'i, and At-Tirmidhi said, "**Hasan**.''

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ...

We have not heard (the like) of this in the religion of these later days.

> means, `we have not heard anything like this **Tawhid** to which Muhammad calls us in the religion of these later days.'

Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him, said,

"We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'an were true, the Christians would have told us about it.''

... إِنْ هَذَا إِلَّا اخْتِلَاقٌ (٧)

This is nothing but an invention!

Mujahid and Qatadah said,

"A lie.''

Ibn Abbas said,

"A fabrication.''

أَأُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا ...

Has the Reminder been sent down to him (alone) from among us?

They thought it unlikely that he would be singled out from among them to receive the Qur'an.

This is like the **Ayat**:

لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

And they say: "Why is not this Qur'an sent down to some great man of the two towns.'' (43:31)

Allah said:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِى الْحَيَوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَـتٍ

Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks. (43:32)

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'an would be revealed to the Messenger and not to somebody else.

... بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي ...

Nay, but they are in doubt about My Reminder!

... بَلْ لَمَّا يَذُوقُوا عَذَابِ (٨)

Nay, but they have not tasted (My) torment!

> means, they say this because they have not yet tasted the punishment and vengeance of Allah. But they will come to know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell.

Then Allah points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the **Ruh** (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allah. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone.

Allah says, denouncing them:

أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (٩)

Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?

> meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills.
>
> This **Ayah** is like the **Ayah**:
>
> أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذاً لاَّ يُؤْتُونَ النَّاسَ نَقِيراً
>
> أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَآ ءَاتَـهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَهِيمَ الْكِتَـبَ وَالْحِكْمَةَ وَءَاتَيْنَـهُمْ مُّلْكاً عَظِيماً

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّن صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيراً

> Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty? Then, We had already given the family of Ibrahim the Book and **Al-Hikmah**, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them). (4:53-55)

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّى إِذًا لأمْسَكْتُمْ خَشْيَةَ الإِنفَاقِ وَكَانَ الإنْسَـنُ قَتُورًا

> Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!'' (17:100)

This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Salih, peace be upon him, said:

أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الاٌّشِرُ

> "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!''
>
> Tomorrow they will come to know who is the liar, the insolent one! (54:25, 26)

أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ (١٠)

Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.

> means, if they have that, then let them ascend up with means.

Ibn Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said,

"The ways to the heaven.''

Ad-Dahhak, said,

"Then let them ascend into the seventh heaven.''

Then Allah says,

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ (١١)

they will be a defeated host like the Confederates of the old times.

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them.

This **Ayah** is like the **Ayah**:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

Or say they: "We are a great multitude, victorious.''

Their multitude will be put to flight, and they will show their backs. (54:44-45)

-- which is what happened on the day of **Badr** --

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter. (54:46)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ

38:12 Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَـبُ لـَيْكَةِ أُوْلَـئِكَ الاٌّحْزَابُ

38:13 And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.

إِن كُلٌّ إِلاَّ كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ

38:14 Not one of them but denied the Messengers; therefore My torment was justified.

وَمَا يَنظُرُ هَـؤُلآءِ إِلاَّ صَيْحَةً وحِدَةً مَّا لَهَا مِن فَوَاقٍ

38:15 And these only wait for a single Sayhah there will be no pause or ending thereto.

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ

38:16 They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!''

اصْبِر عَلَى مَا يَقُولُونَ

38:17 Be patient of what they say...

A Reminder of Those Who were destroyed among the Previous Nations

Allah says:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ (١٢)

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الأَيْكَةِ ...

Before them denied -- the people of Nuh; and **`Ad**; and Fir`awn the man of stakes, And **Thamud**, and the people of Lut, and the Dwellers of **Al-Aykah**;

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them.

We have already seen their stories in detail in numerous places (in the Qur'an).

Allah says:

... أُوْلَئِكَ الْأَحْزَابُ (١٣)

such were the Confederates.

meaning, `they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allah at all when the command of your Lord came to pass.'

Allah says:

إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ (١٤)

Not one of them but denied the Messengers; therefore My torment was justified.

`The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

وَمَا يَنظُرُ هَؤُلَاء إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ (١٥)

And these only wait for a single **Sayhah** there will be no pause or ending thereto.

Malik narrated from Zayd bin Aslam;

"There will none who can avert it,''

i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh.

This **Sayhah** is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares.

وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ (١٦)

They say:

"Our Lord! Hasten to us **Qittana** before the Day of Reckoning!''

Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves.

Qitt refers to a book or record, or it was said that it means one's allotted share or fortune.

Ibn Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said,

"They asked for the punishment to be hastened.''

Qatadah added, this is like when they said:

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

"O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it.

Ibn Jarir said,

"They asked for whatever they deserved, good or bad, to be hastened for them in this world.''

What he said is good, and A-Dahhak and Isma`il bin Abi Khalid based their views on it. And Allah knows best.

اصْبِرْ عَلَى مَا يَقُولُونَ ...

Be patient of what they say...

They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

... وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الأْيْدِ إِنَّهُ أَوَّابٌ

38:17 ... And remember Our slave Dawud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.

إِنَّا سَخَّرْنَا الجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِىِّ وَالإِشْرَاقِ

38:18 Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ

38:19 And (so did) the birds assembled, all obedient to him.

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَـهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

38:20 We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.

Allah tells us that His servant and Messenger Dawud, peace be upon him, was endued with power

Allah says:

... وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ (١٧)

... And remember Our slave Dawud, endued with **Al-Ayd**. Verily, he was ever oft-returning in all matters and in repentance.

Al-Ayd means strength in knowledge and action.

Ibn Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said,

"**Al-Ayd** means strength.''

Mujahid said,

"**Al-Ayd** means strength in obedience to Allah.''

Qatadah said,

"Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam.''

He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah said:

أَحَبُّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوَّابًا

The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.

which means that he turned to Allah with regard to all of his affairs.

Allah says:

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨)

Verily, We made the mountains to glorify Our praises with him in the **`Ashi** and **Ishraq**.

means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day.

This is like the **Ayah**:

يَجِبَالُ أَوِّبِى مَعَهُ وَالطَّيْرَ

O you mountains. Glorify (Allah) with him! And you birds (also)! (34:10)

The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the **Zabur**, it would not go away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah.

Ibn Jarir recorded from Abdullah bin Al-Harith bin Nawfal that,

Ibn Abbas, may Allah be pleased with him, did not pray **Ad-Duha**. (Abdullah said:) "So I took him to Umm Hani, may Allah be pleased with her, and said to her, `Tell him what you told me.'

She said, `The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight **Rakahs**. This was **Ad-Duha**, and its standing, bowing, prostration and sitting were all equal in brevity.'

Ibn Abbas, may Allah be pleased with him, left, saying,

`I have read the Qur'an from cover to cover, and I never knew about **Salat Ad-Duha** until now!'

Then he recited: يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (glorify Our praises with him in the **`Ashi** and **Ishraq**).

I used to say, "What is **Salat Al-Ishraq**, but now I know what it is.''

وَالطَّيْرَ مَحْشُورَةً ...

And (so did) the birds assembled,

meaning, hovering in the air.

all obedient to him.

means, they obeyed him and followed him in glorifying Allah.

Sa`id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

... كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾

all obedient to him.

means, "Following his commands.''

وَشَدَدْنَا مُلْكَهُ ...

We made his kingdom strong,

means, `We gave him complete dominion with all that kings need.'

Ibn Abi Najih reported that Mujahid said,

"He was the strongest and most powerful of the people of this world.''

... وَآتَيْنَاهُ الْحِكْمَةَ ...

and gave him **Al-Hikmah**,

Mujahid said,

"This means understanding, reason and intelligence.''

Qatadah said,

"The Book of Allah and following what is in it.''

As-Suddi said:

Al-Hikmah, "Prophethood.''

... وَفَصْلَ الْخِطَابِ ﴿٢٠﴾

and sound judgement.

Shurayh Al-Qadi and Ash-Sha`bi said,

"Sound judgement is testimony and oaths.''

Qatadah said,

"Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement.''

This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this **Ummah's** judicial system until the Day of Resurrection.

This was the view of Abu Abdur-Rahman As-Sulami.

Mujahid and As-Suddi said,

"It means passing the right judgement and understanding the case.''

Mujahid also said,

"It is soundness in speech and in judgement, and this includes all of the above.''

This is what is meant, and this is the view favored by Ibn Jarir.

وَهَلْ أَتَاكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ

38:21 And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (private chamber of worship);

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ

38:22 When they entered in upon Dawud, he was terrified of them.

قَالُواْ لاَ تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلاَ تُشْطِطْ وَاهْدِنَآ إِلَى سَوَآءِ الصِّرَطِ

They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.

إِنَّ هَذَآ أَخِى لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِى نَعْجَةٌ وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى الْخِطَابِ

38:23 Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.''

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ

38:24 (Dawud) said: "He has wronged you in demanding your ewe in addition to his ewes.

And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.''

وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّـهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعاً وَأَنَابَ

And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَـَابٍ

38:25 So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.

The Story of the Two Litigants

Allah tells,

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (٢١)

إِذْ دَخَلُوا عَلَى دَاوُودَ ...

And has the news of the litigants reached you? When they climbed over the wall into (his) **Mihrab** (private chamber of worship); When they entered in upon Dawud,

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

... فَفَزِعَ مِنْهُمْ ...

he was terrified of them.

> This was because he was in his **Mihrab** (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his **Mihrab** (private chamber) to ask him about their case.

... قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ (٢٢)

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا ...

They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with

truth, and treat us not with injustice, and guide us to the right way.

Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me,

... وَعَزَّنِي فِي الْخِطَابِ (٢٣)

and he overpowered me in speech.

means, `he defeated me.'

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنْ الْخُلَطَاء لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ...

(Dawud) said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.''

... وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ ...

And Dawud guessed that We have tried him

Ali bin Abi Talhah reported that Ibn Abbas said that this means,

"We tested him.''

... فَاسْتَغْفَرَ رَبَّهُ ...

and he sought forgiveness of his Lord,

... وَخَرَّ رَاكِعًا وَأَنَابَ (٢٤)

and he fell down prostrate and turned (to Allah) in repentance.

فَغَفَرْنَا لَهُ ذَلِكَ ...

So, We forgave him that,

and verily, for him is a near access to Us, and a good place of return.

The Sajdah in Surah Saad

The performance of **Sajdah** in Surah **Saad** is not one of the obligatory locations; it is a prostration of thanks (**Sajdah Shukr**).

The evidence for it is the report recorded by Imam Ahmad from Ibn Abbas, may Allah be pleased with him, who said;

> "The prostration in Surah **Saad** is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah.''
>
> This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir.
>
> At-Tirmidhi said, "**Hasan Sahih**.''

In his Tafsir of this **Ayah**, An-Nasa'i also recorded that Ibn Abbas, may Allah be pleased with him, said,

> "The Prophet prostrated in **Saad**, and he said:
>
> سَجَدَهَا دَاوُدُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً، وَنَسْجُدُهَا شُكْرًا
>
> > Dawud prostrated as an act of repentance and we prostrate as an act of thanks.''
>
> This was recorded only by An-Nasa'i. The men of its chain of narration are all reliable.

In his Tafsir of this **Ayah**, Al-Bukhari recorded that Al-Awwam said that he asked Mujahid about the prostration in Surah **Saad**. He said,

> `I asked Ibn Abbas, may Allah be pleased with him, `Why do you prostrate?'
>
> > He said, `Have you not read: وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ (and among his (Nuh's) progeny Dawud, Suleiman), (6:84), أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ (They are those whom Allah had guided. So follow their guidance), (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here.'''

Abu Dawud recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said,

"The Messenger of Allah recited **Saad** while he was on the **Minbar**. When he reached the prostration, he came down from the **Minbar** and prostrated, and the people prostrated with him.

On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

إِنَّمَا هِيَ تَوْبَةُ نَبِيَ، ولَكِنِّي رَأَيْتُكُمْ تَشَزَّنْتُم

This is repentance for a Prophet, but I see that you are preparing to prostrate.

Then he came down (from the Minbar) and prostrated.''

This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahihs.

Then Allah says,

... وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَآبٍ (٢٥)

and verily, for him is a near access to Us, and a good place of (final) return.

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom.

As it says in the Sahih:

الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمنِ، وكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا

Those who are fair and just with their families and those who are under their authority will be on **Minbars** of light on the right hand of **Ar-Rahman**, and both His Hands are right Hands.''

يَدَاوُودُ إِنَّا جَعَلْنَـكَ خَلِيفَةً فِى الاٌّرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ

38:26 O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah.

إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُواْ يَوْمَ الْحِسَابِ

Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.

Advice to Rulers and Leaders

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Hatim recorded that Ibrahim Abu Zur`ah, who read the Scripture, reported that Al-Walid bin Abd Al-Malik said to him:

> "Does anyone have the right to question the **Khalifah**? You have read the first Scripture and the Qur'an, and you have understood them.''
>
> He replied, "May I speak, O Commander of the faithful?''
>
> He said, "Speak, for you are under the protection of Allah.''
>
> I said, "O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him, For Allah gave him both Prophethood and rulership, then He warned him in His Book:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ...

O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah.''

... إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ ...

Verily, those who wander astray from the path of Allah,

Ikrimah said:

... لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (٢٦)

(Those shall) have a severe torment, because they forgot the Day of Reckoning.

"They will have a severe punishment on the Day of Reckoning because of what they forgot. ''

As-Suddi said,

"They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning.''

This interpretation is more in accordance with the apparent meaning of the **Ayah**. And Allah, may He be glorified and exalted, is the Guide to the Truth.

وَمَا خَلَقْنَا السَّمَآءَ وَالأٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا

38:27 And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ النَّارِ

Then woe to those who disbelieve from the Fire!

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـلِحَـتِ كَالْمُفْسِدِينَ فِى الاٌّرْضِ

38:28 Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth?

أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Or shall We treat those who have Taqwa as the evildoers!

كِتَـبٌ أَنزَلْنَـهُ إِلَيْكَ مُبَـرَكٌ لِّيَدَّبَّرُوا۟ ءَايَـتِهِ وَلِيَتَذَكَّرَ أُوْلُو الاٌّلْبَـبِ

38:29 (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers.

Allah says:

وَمَا خَلَقْنَا السَّمَاء وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ...

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

... فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ (٢٧)

Then woe to those who disbelieve from the Fire!

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them.

Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally.

Allah says:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (٢٨)

Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have **Taqwa** as the evildoers?

meaning, `We shall not do that.'

They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense.

We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found.

The Qur'an teaches sound aims based on a rational way of thinking, so Allah says:

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُوْلُوا الْأَلْبَابِ (٢٩)

(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its **Ayat**, and that men of understanding may remember.

meaning, those who are possessed of wisdom and reason.

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَـنَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

38:30 And to Dawud We gave Suleiman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِىِّ الصَّـفِنَـتُ الْجِيَادُ

38:31 When there were displayed before him, in the afternoon, well trained horses of the highest breed.

فَقَالَ إِنِّى أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِى حَتَّى تَوَارَتْ بِالْحِجَابِ

38:32 He said: "I did love the good instead of remembering my Lord,'' till the time was over, and (the sun) had hidden in the veil (of night).

رُدُّوهَا عَلَىَّ فَطَفِقَ مَسْحاً بِالسُّوقِ وَالاٌّعْنَاقِ

38:33 Then he said: "Bring them back to me.'' Then he began to pass his hand over their legs and their necks.

Suleiman the Son of Dawud

Allah tells,

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ...

And to Dawud We gave Suleiman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!

Allah tells us that he gave Suleiman to Dawud as a Prophet, as He says elsewhere:

وَوَرِثَ سُلَيْمَـنُ دَاوُودَ

And Suleiman inherited Dawud, (27:1)

meaning, he inherited Prophethood from him. Dawud had other sons besides Suleiman, for he had one hundred free wives.

... نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٣٠)

How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

This is praise for Suleiman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance.

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (٣١)

When there were displayed before him, in the afternoon, well trained horses of the highest breed.

means, these well trained horses were shown to Suleiman, peace be upon him, in his capacity as king and ruler.

Mujahid said,

"They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses.''

This was also the view of several others among the **Salaf**.

Abu Dawud recorded that A'ishah, may Allah be pleased with her, said,

"The Messenger of Allah came back from the campaign of Tabuk or Khyber, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to A'ishah, may Allah be pleased with her.

The Prophet said: What is this, O `A'ishah?

She, may Allah be pleased with her, said, "My toys.''

Among them he saw a horse with two wings made of cloth. He said:

مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟

What is this that I see in the midst of them?

She, may Allah be pleased with her, said, "A horse.''

The Messenger of Allah said,

مَا هَذَا الَّذِي عَلَيْهِ؟

And what is this on it?

She, may Allah be pleased with her, said, "Wings.''

The Messenger of Allah said,

فَرَسٌ لَهُ جَنَاحَانِ؟

A horse with two wings?

She, may Allah be pleased with her, said, "Did you not hear that Suleiman, peace be upon him, had a horse that had wings''

She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars.''

And Allah tells further that,

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (٣٢)

He said: "I did love the good (i.e., horses) instead of remembering my Lord,'' till the time was over, and (the sun) had hidden in the veil (of night).

More than one of the **Salaf** and scholars of Tafsir mentioned that he was so busy looking at the horses that he missed the time of **`Asr** prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet on the day of **Khandaq**, when he was too busy to pray **`Asr** and he prayed it after the sun had set.

This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said,

> "On the day of **Khandaq**, Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, `O Messenger of Allah, I could not pray **`Asr** until the sun had almost set.'
>
> The Messenger of Allah said,
>
> وَاللهِ مَا صَلَّيْتُهَا
>
> By Allah, I did not pray it either.''
>
> He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed **`Asr** after the sun had set, then he prayed **Maghrib** after that.''

And Allah tells further that,

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ (٣٣)

Then he said: "Bring them (horses) back to me.'' Then he began to pass his hand over their legs and their necks.

Al-Hasan Al-Basri said,

> "He said, `No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered.''
>
> This was also the view of Qatadah.

As-Suddi said,

> "Their necks and hamstrings were struck with swords.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said,

> "He began patting the horses' heads and legs out of love for them.''
>
> This is the view that was favored by Ibn Jarir. He said,
>
> "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault.''

This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses.

Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma', who traveled a lot to the **Ka`bah**, said,

> "We met a man from among the Bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,
>
> إِنَّكَ لَا تَدَعُ شَيْئًا اتِّقَاءَ اللهِ تَعَالَى إِلَّا أَعْطَاكَ اللهُ عَزَّ وَجَلَّ خَيْرًا مِنْه
>
> You do not give up anything for the sake of Allah, but Allah will give you something better than it.'''

وَلَقَدْ فَتَنَّا سُلَيْمَـنَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ

38:34 And indeed, We tried Suleiman and We placed on his throne Jasad (a body), and he returned.

قَالَ رَبِّ اغْفِرْ لِى وَهَبْ لِى مُلْكاً لاَّ يَنبَغِى لأَحَدٍ مِّن بَعْدِى

38:35 He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me.

إِنَّكَ أَنتَ الْوَهَّابُ

Verily, You are the Bestower.''

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِى بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ

38:36 So, We subjected to him the wind; it blew gently by his order wherever he willed,

وَالشَّيَـطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ

38:37 And the Shayatin, from every kind of builder and diver,

وَءَاخَرِينَ مُقَرَّنِينَ فِى الأَصْفَادِ

38:38 And also others bound in fetters.

هَـذَا عَطَآؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

38:39)Allah said to Suleiman(: "This is Our gift, so spend you or withhold, no account will be asked of you.''

وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَـَابٍ

38:40 And verily, for him is a near access to Us, and a good (final) return.

How Allah tested Sulayman then made Things easy for Him

Allah says,

وَلَقَدْ فَتَنَّا سُلَيْمَانَ ...

And indeed, We tried Suleiman,

meaning, `We tested him.'

... وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ...

and We placed on his throne **Jasad** (a body).

... ثُمَّ أَنَابَ (٣٤)

and he returned.

means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنتَ الْوَهَّابُ (٣٥)

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.''

Some of them said,

"No one after me will have the right to ask Allah for such a kingdom.''

This is the apparent meaning from the context of the **Ayah**, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah.

In his Tafsir of this **Ayah**, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمْكَنَنِي اللهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ

إِلَى سَارِيَةٍ مِنَ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا،وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي

An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the **Masjid** so that you could see him this morning. Then I remembered what my brother Suleiman said,

> My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me.

Rawh said, "so he let him go, humiliated.''

This was also recorded by Muslim and An-Nasa'i.

In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said,

"The Messenger of Allah stood up to pray and we heard him say,

أَعُوذُ بِاللهِ مِنْك

I seek refuge with Allah from you.

Then he said,

أَلْعَنُكَ بِلَعْنَةِ الله

I curse you with the curse of Allah.

three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, `O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.'

He said:

إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ،وَاللهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ

The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said,

"I seek refuge with Allah from you.'' three times,

then I said, "I curse you with the complete curse of Allah,'' but he did not back off. I said it three times.

Then I wanted to seize him. By Allah, if it were not for the words of our brother Suleiman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.''

Allah says:

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاء حَيْثُ أَصَابَ (٣٦)

So, We subjected to him the wind; it blew gently by his order wherever he willed.

Al-Hasan Al-Basri, may Allah have mercy on him, said,

"When Suleiman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey).''

حَيْثُ أَصَابَ (wherever he willed). means, wherever in the world he wanted.

وَالشَّيَاطِينَ كُلَّ بَنَّاء وَغَوَّاصٍ (٣٧)

And also the **Shayatin**, from every kind of builder and diver,

means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else.

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (٣٨)

And also others bound in fetters.

means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩)

(Allah said to Suleiman): "This is Our Gift, so spend you or withhold, no account will be asked of you.''

means, `this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.'

It was reported in the Two Sahihs that when the Messenger of Allah was given the choice between being a servant and a Messenger -- who does what he is commanded to do and distributes things among the people as Allah commands him to do -- or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble.'' So he chose the former because it has a greater value before Allah and brings a higher status in the Hereafter, even though the second option, Prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allah

tells us what He gave to Suleiman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection.

He says:

وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَآبٍ (٤٠)

And verily, for him is a near access to Us, and a good (final) return.

meaning, in this world and the Hereafter.

وَاذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّى مَسَّنِىَ الشَّيْطَـنُ بِنُصْبٍ وَعَذَابٍ

38:41 And remember Our servant Ayub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!''

ارْكُضْ بِرِجْلِكَ هَـذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

38:42 (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.''

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَى لأُوْلِى الأَلْبَـبِ

38:43 And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.

وَخُذْ بِيَدِكَ ضِغْثاً فَاضْرِب بِّهِ وَلاَ تَحْنَثْ

38:44 "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.''

إِنَّا وَجَدْنَـهُ صَابِراً نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Ayub (The Prophet)

Here Allah tells us about His servant and Messenger Ayub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayub) for nearly eighteen years.

Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayub prayed to the Lord of the worlds, the God of the Messengers, and said:

أَنِّى مَسَّنِىَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

Verily, distress has seized me, and You are the Most Merciful of all those who show mercy. (21:83)

And according to this **Ayah**:

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١)

And remember Our servant Ayub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!''

It was said that "distress'' referred to bodily afflictions and "torment'' referred to the loss of his wealth and children.

Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out.

Allah says:

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢)

Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.

Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ نَبِيَّ اللهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ بَلَاؤُهُ ثَمَانِيَ عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيَرُوحَانِ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: تَعْلَمُ وَاللهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مُنْذُ ثَمَانِيَ عَشْرَةَ سَنَةً لَمْ يَرْحَمْهُ اللهُ فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللهَ تَعَالَى، فَأَرْجِعُ إِلَى بَيْتِي فَأُكَفِّرُ عَنْهُمَا كَرَاهِيَةَ أَنْ يُذْكَرَ اللهُ تَعَالَى إِلَّا فِي حَقَ، قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ،فَإِذَا قَضَاهَا أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللهُ تَبَارَكَ وَتَعَالَى إِلَى أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ

فَاسْتَبْطَأَتْهُ (فَتَلَقَّتْهُ) تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ أَذْهَبَ اللهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيْ بَارَكَ اللهُ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللهِ هَذَا الْمُبْتَلَى، فَوَاللهِ عَلَى ذَلِكَ مَا رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ: فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْدَرٌ لِلْقَمْحِ وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتِ الْأُخْرَى فِي أَنْدَرِ الشَّعِيرِ حَتَّى فَاضَ

Allah's Prophet Ayub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion,

"You know, by Allah, that Ayub committed a great sin which nobody in the world ever committed.''

His companion said, "Why are you saying that?''

He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering.''

When he went to him the next morning, the (second) man could not wait to tell this to Ayub. Ayub, peace be upon him, said,

"I do not know what you are talking about, but Allah knows if I passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner.''

Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayub,

> “Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.”

She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked.

When she saw him, she said,

"May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy.''

He said, "I am he.''

He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.

This is the wording of Ibn Jarir, may Allah have mercy on him.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْثُو فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ

While Ayub was bathing naked, locusts of gold fell upon him. Ayub, peace be upon him, began gathering them in his garment. Then his Lord called to him,

"O Ayub, have I not made you so rich that you have no need of what you see.''

He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!''

This was only recorded by Al-Bukhari.

Allah says:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَى لِأُوْلِي الْأَلْبَابِ (٤٣)

And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.

Al-Hasan and Qatadah said,

> "Allah brought his family themselves back to life, and added others like them.''

... رَحْمَةً مِّنَّا ...

as a mercy from Us,

> means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

... وَذِكْرَى لِأُوْلِي الْأَلْبَابِ

and a reminder for those who understand.

> means, for those who understand that the consequence of patience is a solution and a way out.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ ...

And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.

> Ayub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who

had **Taqwa** of Allah and turned to Him in repentance.

Allah says:

... إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٤٤)

Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Allah praised and commanded him, saying, **نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ** (How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!)

Allah says:

...وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

... And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. (65:2-3)

وَاذْكُرْ عِبَادَنَآ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ أُوْلِى الأَيْدِى وَالأَبْصَـٰرِ

38:45 And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.

إِنَّآ أَخْلَصْنَـٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

38:46 Verily, We did choose them by granting them the remembrance of the Abode.

وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الأَخْيَارِ

38:47 And they are with Us, verily, of the chosen and the best!

وَاذْكُرْ إِسْمَعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الأَخْيَارِ

38:48 And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.

هَـذَا ذِكْرٌ...

38:49. This is a Reminder...

The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

وَاذْكُرْ عِبَادَنَا إبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ أُوْلِي الْأَيْدِي وَالْأَبْصَارِ (٤٥)

And remember Our servants, Ibrahim, Ishaq, and Ya`qub, **Ulil-Aydi wal-Absar**.

meaning, righteous deeds, beneficial knowledge, strength in worship and insight.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said:

أُوْلِي الْأَيْدِي (**Ulil-Aydi**) "Of great strength and worship;

وَالْأَبْصَارِ (**wal-Absar**) means, understanding of the religion.''

Qatadah and As-Suddi said,

"They were given strength in worship and understanding of the religion.''

إِنَّا أَخْلَصْنَاهُم بِخَالِصَةٍ ذِكْرَى الدَّارِ (٤٦)

Verily, We did choose them by granting them the remembrance of the Abode.

Mujahid said,

> "This means: We made them strive for the Hereafter, and there is nothing else for them besides that.''

As-Suddi also said,

> "The remembrance of the Hereafter and striving for it.''

Malik bin Dinar said,

> "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter.''

Qatadah said,

> "They used to remind the people about the Abode of the Hereafter and to strive for it.''

وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ (٤٧)

And they are with Us, verily, of the chosen and the best!

> means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنْ الْأَخْيَارِ (٤٨)

And remember **Ismail, Al-Yasa**` , and **Dhul-Kifl**, all are among the best.

We have already discussed their characteristics and stories in detail in Surah **Al-Anbiya'**, may peace be upon them, and there is no need to repeat it here.

هَذَا ذِكْرٌ ...

This is a Reminder,

> means, a reminder to those who will be reminded.

As-Suddi said, "This means the Holy Qur'an.''

... وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَابٍ

38:49 ... And verily, for those who have Taqwa is a good final return.

جَنَّـتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الاٌّبْوَابُ

38:50 `Adn Paradise, whose doors will be opened for them.

مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَـكِهَةٍ كَثِيرَةٍ وَشَرَابٍ

38:51 Therein they will recline; therein they will call for fruits in abundance and drinks;

وَعِندَهُمْ قَـصِرَتُ الطَّرْفِ أَتْرَابٌ

38:52 And beside them will be Qasirat-at-Tarf, (and) of equal ages.

هَـذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ

38:53 This it is what you are promised for the Day of Reckoning!

إِنَّ هَـذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ

38:54 (It will be said to them)! Verily, this is Our provision which will never finish.

The Final Return of the Blessed

Allah tells us that His blessed, believing servants will have a good final return in

... وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (٤٩)

... And verily, for those who have **Taqwa** is a good final return.

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination.

Then He explains it further, as He says:

جَنَّاتِ عَدْنٍ ...

`Adn Gardens),

meaning, eternal gardens (of Paradise),

... مُّفَتَّحَةً لَّهُمُ الْأَبْوَابُ (٥٠)

whose doors will be opened for them.

means, when they come to them (these gardens), their gates will open for them.

مُتَّكِئِينَ فِيهَا ...

Therein they will recline;

It was said that this means that they will sit cross-legged on chairs beneath canopies.

... يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ ...

therein they will call for fruits in abundance,

means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

... وَشَرَابٍ (٥١)

and drinks;

means, whatever kind of drink they want, the servants will bring it to them,

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

With cups, and jugs, and a glass of flowing wine. (56: 18)

وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ ...

And beside them will be **Qasirat-at-Tarf** (chaste females),

means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

... أَتْرَابٌ (٥٢)

(and) of equal ages.

means, they will all be of the same age.

This is the understanding of Ibn Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Muhammad bin Ka`b and As-Suddi.

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ (٥٣)

This it is what you are promised for the Day of Reckoning!

means, `this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.'

Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ (٥٤)

Verily, this is Our provision which will never finish.

This is like the Ayat:

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

Whatever is with you, will be exhausted, and whatever is with Allah will remain. (16:96)

عَطَآءً غَيْرَ مَجْذُوذٍ

a gift without an end. (11:108)

لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

for them is a reward that will never come to an end. (84:25)

أُكُلُهَا دَآئِمٌ وِظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَّعُقْبَى الْكَـفِرِينَ النَّارُ

its provision is eternal and so is its shade; this is the end of those who have **Taqwa**, and the end (final destination) of the disbelievers is Fire. (13:35)

And there are many similar **Ayat**.

هَـذَا

38:55 This is so!

وَإِنَّ لِلطَّـغِينَ لَشَرَّ مَـَابٍ

And for the Taghin will be an evil final return.

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ

38:56. Hell! Where they will enter it, and worst (indeed) is that place to rest!

هَـذَا

38:57 This is so!

فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

Then let them taste it - Hamim and Ghassaq.

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

38:58 And other of similar kind - all together!

هَـذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لاَ مَرْحَباً بِهِمْ إِنَّهُمْ صَالُو النَّارِ

38:59 This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!

قَالُواْ بَلْ أَنتُمْ لاَ مَرْحَباً بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ

38:60 (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!''

قَالُواْ رَبَّنَا مَن قَدَّمَ لَنَا هَـذَا فَزِدْهُ عَذَاباً ضِعْفاً فِى النَّارِ

38:61 They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!''

وَقَالُواْ مَا لَنَا لاَ نَرَى رِجَالاً كُنَّا نَعُدُّهُمْ مِّنَ الاٌّشْرَارِ

38:62 And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?''

أَتَّخَذْنَـهُمْ سِخْرِيّاً أَمْ زَاغَتْ عَنْهُمُ الأَبْصَـرُ

38:63 "Did we take them as an object of mockery, or have (our) eyes failed to perceive them?''

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

38:64 Verily, that is the very truth -- the mutual dispute of the people of the Fire!

The Final Return of the Doomed

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account.

Allah says:

هَذَا وَإِنَّ لِلطَّاغِينَ ...

This is so! And for the **Taghin**,

which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them,

... لَشَرَّ مَآبٍ (٥٥)

will be an evil final return.

means, the worst final return.

Then Allah explains it by saying,

جَهَنَّمَ يَصْلَوْنَهَا ...

Hell! Where they will enter,

means, they will enter it and it will overwhelm them on all sides.

... فَبِئْسَ الْمِهَادُ (٥٦)

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ (٥٧)

and worst (indeed) is that place to rest! This is so! Then let them taste it -- **Hamim** and **Ghassaq**.

Hamim is something that has been heated to the ultimate degree, and **Ghassaq** is the opposite, something that is so intensely cold that it is unbearable.

Allah says:

وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ (٥٨)

And other of similar kind (opposite pairs) -- all together!

means, and other things of this kind, a thing and its opposite, serving as punishments.

Al-Hasan Al-Basri said, concerning the Ayah: وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ (And other of similar kind -- all together!

"Different kinds of punishments.''

Others said,

such as intense cold and intense heat, and drinking **Hamim** and eating the bitter tree of **Az-Zaqqum**, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

Allah says:

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ (٥٩)

This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!

Here Allah tells us what the people of Hell will say to one another.

This is like the **Ayah**:

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا

Every time a new nation enters, it curses its sister nation (that went before), (7:38)

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another.

When a new group arrives, the keepers of Hell will say, هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ (This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!),

meaning, because they are of the people of Hell.

قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ ...

Nay, you (too)! No welcome for you!

means, those who are coming in will say,

قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ...

Nay, you (too)! No welcome for you! It is you who brought this upon us,

meaning, `you called us to that which led us to this fate.'

... فَبِئْسَ الْقَرَارُ (٦٠)

so evil is this place to stay in!

means, evil is this abode and this destination.

قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ (٦١)

They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!''.

This is like the **Ayah**,

قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

The last of them will say to the first of them:

"Our Lord! These misled us, so give them a double torment of the Fire.''

He will say: "For each one there is double (torment), but you know not.'' (7:38)

which means that each of them will be punished as he deserves.

Allah tells:

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ (٦٢)

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ (٦٣)

And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them?''

Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say,

`why do we not see them with us in the Fire?'

Mujahid said,

"This is what Abu Jahl will say; he will say, `what is the matter with me that I do not see Bilal and `Ammar and Suhayb and so-and-so...'

This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سِخْرِيًّا
(What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery),

means, in this world,

أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ (or have (our) eyes failed to perceive them),

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

وَنَادَى أَصْحَـبُ الْجَنَّةِ أَصْحَـبَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُواْ نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ

And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)'' They shall say: "Yes.'' Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.''

until:

ادْخُلُوا الْجَنَّةَ لا خَوْفٌ عَلَيْكُمْ وَلاَ أَنتُمْ تَحْزَنُونَ

Enter Paradise, no fear shall be on you, nor shall you grieve. (7:44-49)

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ (٦٤)

Verily, that is the very truth -- the mutual dispute of the people of the Fire!

means, `this that We have told you, O Muhammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

قُلْ إِنَّمَآ أَنَاْ مُنذِرٌ وَمَا مِنْ إِلَـهٍ إِلاَّ اللَّهُ الْوَحِدُ الْقَهَّارُ

38:65 Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the Irresistible,''

رَبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

38:66 "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.''

قُلْ هُوَ نَبَأٌ عَظِيمٌ

38:67 Say: "That is a great news,''

أَنتُمْ عَنْهُ مُعْرِضُونَ

38:68 "From which you turn away!''

مَا كَانَ لِىَ مِنْ عِلْمٍ بِالْمَلإِ الاٌّعْلَى إِذْ يَخْتَصِمُونَ

38:69 "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.''

إِن يُوحَى إِلَيَّ إِلاَّ أَنَّمَآ أَنَاْ نَذِيرٌ مُّبِينٌ

38:70 "Only this has been revealed to me, that I am a plain warner.''

The Message of the Messenger is a Great News

Allah tells His Messenger,

قُلْ إِنَّمَا أَنَا مُنذِرٌ ...

Say: "I am only a warner,

> Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: `I am a warner, I am not as you claim.'

... وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ (٦٥)

and there is no God (worthy of worship) except Allah, the One, the Irresistible,

> means, He Alone has subjugated and controlled everything.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

The Lord of the heavens and the earth and all that is between them,

> means, He is the Sovereign of all that and is in control of it.

... الْعَزِيزُ الْغَفَّارُ (٦٦)

the Almighty, the Oft-Forgiving.

> means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

قُلْ هُوَ نَبَأٌ عَظِيمٌ (٦٧)

Say: "That (this Qur'an) is a great news,''

means, `something very important, which is that Allah has sent me to you.

أَنتُمْ عَنْهُ مُعْرِضُونَ (٦٨)

From which you turn away!

means, `you neglect it.'

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ (٦٩)

I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.

meaning, `were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?'

This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him.

This is what Allah says:

إِن يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (٧٠)

"Only this has been revealed to me, that I am a plain warner.''

إِذْ قَالَ رَبُّكَ لِلْمَلَـئِكَةِ إِنِّى خَـلِقٌ بَشَراً مِّن طِينٍ

38:71 (Remember) when your Lord said to the angels:

"Truly, I am going to create man from clay.''

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُ سَـجِدِينَ

38:72 "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.''

فَسَجَدَ الْمَلَـئِكَةُ كُلُّهُمْ أَجْمَعُونَ

38:73 So, the angels prostrated themselves, all of them,

إِلاَّ إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَـفِرِينَ

38:74 Except Iblis, he was proud and was one of the disbelievers.

قَالَ يإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ

38:75 (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands.

أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَـلِينَ

Are you too proud or are you one of the high exalted!''

قَالَ أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

38:76 (Iblis) said: "I am better than he. You created me from fire, and You created him from clay.''

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

38:77 (Allah) said: "Then get out from here; for verily, you are outcast.''

وَإِنَّ عَلَيْكَ لَعْنَتِى إِلَى يَوْمِ الدِّينِ

38:78. "And verily, My curse is on you till the Day of Recompense.''

قَالَ رَبِّ فَأَنظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ

38:79 (Iblis) said: "My Lord! Give me then respite till the Day the (dead) are resurrected.''

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

38:80 (Allah) said: "Verily, you are of those allowed respite,''

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

38:81 "Till the Day of the time appointed.''

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

38:82. (Iblis) said: "By Your might, then I will surely mislead them all,''

إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

38:83 "Except Your true servants amongst them.''

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ

38:84 (Allah) said: "The truth is -- the truth I say -''

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

38:85 "That I will fill Hell with you and those of them (mankind) that follow you, together.''

The Story of Adam and Iblis

Allah Tells,

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِن طِينٍ (٧١)

(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay.''

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (٧٢)

"So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.''

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣)

So, the angels prostrated themselves, all of them,

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنْ الْكَافِرِينَ (٧٤)

Except Iblis, he was proud and was one of the disbelievers.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ (٧٥)

(Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted!''

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (٧٦)

(Iblis) said: "I am better than he. You created me from fire, and You created him from clay.''

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٧٧)

(Allah) said: "Then get out from here; for verily, you are outcast.''

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (٧٨)

"And verily, My curse is on you till the Day of Recompense.''

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٧٩)

(Iblis) said: "My Lord! Give me then respite till the Day the (dead) are resurrected.''

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ (٨٠)

(Allah) said: "Verily, you are of those allowed respite,''

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٨١)

"Till the Day of the time appointed.''

Allah mentions this story in Surah **Al-Baqarah**, at the beginning of Surah **Al-A`raf**, in Surah **Al-Hijr**, **Al-Isra'**, **Al-Kahf** and here.

Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblis'' symbolizing that he had **Ablasa min Ar-Rahmah** (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth.

Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢)

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٨٣)

(Iblis) said: "By Your might, then I will surely mislead them all, except Your true servants amongst them.''

This is like the **Ayat**:

أَرَءَيْتَكَ هَـذَا الَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَن إِلَى يَوْمِ الْقِيَـمَةِ لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلاَّ قَلِيلاً

(Iblis) said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!'' (17:62)

These few are the ones who are excepted in another **Ayah**, which is:

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـنٌ وَكَفَى بِرَبِّكَ وَكِيلاً

Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian. (17:65)

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ (٨٤)

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (٨٥)

(Allah) said: "The truth is -- and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.''

Some of them, including Mujahid, read this as meaning,

"I am the Truth and the truth I say.''

According to another report narrated from Mujahid, it means,

"The truth is from Me and I speak the truth.''

Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This **Ayah** is like the **Ayat**:

وَلَـكِنْ حَقَّ الْقَوْلُ مِنْى لاّمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

but the Word from Me took effect, that I will fill Hell with Jinn and mankind together. (32:13)

and,

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَاءً مَّوْفُورًا

(Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense. (17:63)

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَآ مِنَ الْمُتَكَلِّفِينَ

38:86 Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.''

إِنْ هُوَ إِلاَّ ذِكْرٌ لِّلْعَـلَمِينَ

38:87 "It is only a Reminder for all the creatures.''

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينِ

38:88 "And you shall certainly know the truth of it after a while.''

Allah says:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (٨٦)

Say: "No wage do I ask of you for this, nor am I one of the **Mutakallifin**.''

Allah says: `Say, O Muhammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

... وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

nor am I one of the **Mutakallifin**.

means, `and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.'

Sufyan Ath-Thawri, narrated from Al-A`mash and Mansur from Abu Ad-Duha that Masruq said,

"We went to `Abdullah bin Mas`ud, may Allah be pleased with him. He said, `O people! Whoever knows a thing should say it, and whoever does not know should say,

`Allah knows best.'''

It is part of knowledge, when one does not know, to say "Allah knows best.'' For Allah said to your Prophet: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (Say: "No wage do I ask of you for this, nor am I one of the **Mutakallifin**.''

This was reported by Al-Bukhari and Muslim.

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (٨٧)

It is only a Reminder for all the creatures.

means, the Qur'an is a reminder for all those who are held accountable, men and Jinn.

This was the view of Ibn Abbas, may Allah be pleased with him.

This **Ayah** is like the **Ayat**:

لأُنذِرَكُمْ بِهِ وَمَن بَلَغ

that I may therewith warn you and whomsoever it may reach. (6:19)

and,

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

وَلَتَعْلَمُنَّ نَبَأَهُ ...

And you shall certainly know the truth of it,

means, `you will see confirmation that what he says is true.'

... بَعْدَ حِينٍ (٨٨)

after a while. (means, soon).

Qatadah said,

"After death."

Ikrimah said, "It means, on the Day of Resurrection.''

There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the Tafsir of Surah **Saad**. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Az-Zumar

Revealed in Makkah

The Virtues of Surah Az-Zumar

An-Nasa'i recorded that A'ishah, may Allah be pleased with her, said,

> "The Messenger of Allah used to fast until we would say, `He does not want to break fast,' and he would not fast until we would say, `He does not want to fast.' And he used to recite **Al-Isra'** and **Az-Zumar** every night.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

تَنزِيلُ الْكِتَـبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

39:1 The revelation of this Book is from Allah, the Almighty, the All-Wise.

إِنَّآ أَنزَلْنَآ إِلَيْكَ الْكِتَـبَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصاً لَّهُ الدِّينِ

39:2 Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.

أَلاَ لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُواْ مِن دُونِهِ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَآ إِلَى اللَّهِ زُلْفَى

39:3 Surely, the religion is for Allah only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allah.''

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ

Verily, Allah will judge between them concerning that wherein they differ.

إِنَّ اللَّهَ لاَ يَهْدِى مَنْ هُوَ كَـذِبٌ كَـفَّارٌ

Truly, Allah guides not him who is a liar, and a disbeliever.

لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ

39:4 Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created.

سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ

But glory be to Him! He is Allah, the One, the Irresistible.

The Order for Tawhid and the Refutation of Shirk

Allah tells us that the revelation of this Book, which is the magnificent Qur'an, is from Him, and is truth in which there is no doubt whatsoever.

This is like the **Ayat**:

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

نَزَلَ بِهِ الرُّوحُ الأٌّمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ

> And truly, this is a revelation from the Lord of the creatures, which the trustworthy **Ruh** (Jibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language. (26:192-195)

إِنَّ الَّذِينَ كَفَرُواْ بِالذِّكْرِ لَمَّا جَآءَهُمْ وَإِنَّهُ لَكِتَـبٌ عَزِيزٌ

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

> And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. (40: 41-42)

And Allah says here:

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (١)

> The revelation of this Book is from Allah, the Almighty,
>
> > meaning, the Almighty, All-Powerful.
>
> الْحَكِيمِ (the All-Wise).
>
> > meaning, in all that He says, does, legislates and decrees.

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ (٢)

Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.

> means, so worship Allah Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival.

Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ...

Surely, the religion is for Allah only.

> meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate.

... وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاء ...

And those who take protectors besides Him (say):

Allah tells us that the idolators say:

... مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ...

"We worship them only that they may bring us near to Allah."

> meaning what motivates them to worship them is the fact that they made their idols in the image of the angels -- or so they claim -- and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it.

Qatadah, As-Suddi and Malik said, narrating from Zayd bin Aslam and Ibn Zayd: إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى (only that they may bring us near to Allah), means,

> "So that they may intercede for us and bring us closer to Him.''

During **Jahiliyyah**, they used to recite the following for their **Talbiyah** when they performed **Hajj**;

"At Your service, You have no partner except the partner You have; he and all that he owns belong to You.''

This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allah be upon them all, came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This is something that the idolators themselves invented; Allah did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah, and avoid **Taghut**.'' (16:36)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me.'' (21:25)

And Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

فَلاَ تَضْرِبُواْ لِلَّهِ الأَمْثَالَ

So put not forward similitudes for Allah. (16:74)

Exalted be Allah far above that.

... إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ ...

Verily, Allah will judge between them,

means, on the Day of Resurrection,

... فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ...

concerning that wherein they differ.

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَـئِكَةِ أَهَـؤُلاَءِ إِيَّاكُمْ كَانُواْ يَعْبُدُونَ

قَالُواْ سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُواْ يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?''

They (the angels) will say: "Glorified be You! You are our **Wali** (Lord) instead of them.

Nay, but they used to worship the Jinn; most of them were believers in them.'' (34:40-41)

... إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣)

Truly, Allah guides not him who is a liar, and a disbeliever.

means, He will not show true guidance to one who deliberately tells lies about Allah and whose heart rejects the signs and proof of Allah.

Then Allah states that He does not have any offspring, as the ignorant idolators claim the angels to be, and as the stubborn Jews and Christians claim **`Uzayr** and **`Isa** to be.

Allah, may He be blessed and exalted, says:

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَّاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ ...

Had Allah willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.

meaning, the matter would not have been as they claim.

This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims.

It is like the Ayat:

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْواً لاَّتَّخَذْنَـهُ مِن لَّدُنَّآ إِن كُنَّا فَـعِلِينَ

Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that). (21:17)

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

Say: "If the Most Gracious had a son, then I am the first of worshippers.'' (43:81)

All of these Ayat are conditional, and it is permissible to form a conditional sentence referring to something that is impossible if it serves the purposes of the speaker.

... سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٤)

But glory be to Him! He is Allah, the One, the Irresistible.

means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ

39:5 He has created the heavens and the earth with truth.

يُكَوِّرُ الَّيْـلَ عَلَى النَّهَـارِ وَيُكَوِّرُ النَّـهَارَ عَلَى الَّيْلِ

He makes the night to go in the day and makes the day to go in the night.

وَسَخَّـرَ الشَّمْسَ وَالْقَمَرَ كُـلٌّ يَجْرِى لأَّجَـلٍ مُّسَـمًّى

And He has subjected the sun and the moon. Each running for an appointed term.

أَلا هُوَ الْعَزِيزُ الْغَفَّارُ

Verily, He is the Almighty, the Oft-Forgiving.

خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

39:6 He created you (all) from a single person; then made from him his wife.

وَأَنزَلَ لَكُمْ مِّنَ الاٌّنْعَـمِ ثَمَـنِيَةَ أَزْوَجٍ

And He has sent down for you of An`am eight pairs.

يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـتِكُـمْ خَلْقاً مِّن بَعْدِ خَلْقٍ فِى ظُلُمَـتٍ ثَلَـثٍ

He creates you in the wombs of your mothers, creation after creation in three veils of darkness.

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لا إِلَـهَ إِلاَّ هُوَ فَأَنَّى تُصْرَفُونَ

Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa. How then are you turned away?

Evidence of the Power and Oneness of Allah

Allah tells,

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

He has created the heavens and the earth with truth.

Allah tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

... يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ...

He makes the night to go in the day and makes the day to go in the night.

means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

This is the meaning of that which was narrated from Ibn Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and others.

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ...

And He has subjected the sun and the moon, each running for an appointed term.

means, for a period of time that is known to Allah, then it will come to an end on the Day of Resurrection.

... أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (٥)

Verily, He is the Almighty, the Oft-Forgiving.

means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ...

He created you (all) from a single person;

means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

... ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا ...

then made from him his wife.

who was **Hawwa'**, peace be upon her.

This is like the Ayah:

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَآءً

O mankind!

Have **Taqwa** of your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. (4:1)

... وَأَنزَلَ لَكُم مِّنْ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ...

And He has sent down for you of cattle eight pairs.

means, He has created for you from among the cattle, eight pairs. These are the ones that are mentioned in Surah **Al-An`am**, eight kinds -- a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

... يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ ...

He creates you in the wombs of your mothers,

means, He forms you in your mothers' wombs.

... خَلْقًا مِن بَعْدِ خَلْقٍ ...

creation after creation.

> Everyone of you is originally a **Nutfah**, then he becomes an **`Alaqah**, then he becomes a **Mudghah**, then he is created and becomes flesh and bones and nerves and veins, and the **Ruh** (soul) is breathed into him, and he becomes another type of creation.
>
> فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَـلِقِينَ
>
> So Blessed is Allah, the Best of creators. (23:14)

... فِي ظُلُمَاتٍ ثَلَاثٍ ...

in three veils of darkness,

> means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly.
>
> This was the view of Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.

... ذَلِكُمُ اللَّهُ رَبُّكُمْ ...

Such is Allah your Lord.

> means, the One Who created the heavens and the earth and everything in between, and created you and your forefathers, is the Lord.

... لَهُ الْمُلْكُ ...

His is the kingdom,

> i.e. To Him belong sovereignty and control over all of that.

... لَا إِلَهَ إِلَّا هُوَ ...

La ilaha illa Huwa.

means, no one else should be worshipped except Him alone with no partner or associate.

... فَأَنَّى تُصْرَفُونَ (٦)

How then are you turned away?

means, how can you worship anything besides Him? What has happened to your minds?

إِن تَكْفُرُواْ فَإِنَّ اللَّهَ غَنِىٌّ عَنكُمْ وَلاَ يَرْضَى لِعِبَادِهِ الْكُفْرَ

39:7 If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His servants.

وَإِن تَشْكُرُواْ يَرْضَهُ لَكُمْ

And if you are grateful, He is pleased therewith for you.

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

No bearer of burdens shall bear the burden of another.

ثُمَّ إِلَى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

Then to your Lord is your return, and He will inform you what you used to do.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, He is the All-Knower of that which is in breasts.

وَإِذَا مَسَّ الإِنسَـنَ ضُرٌّ دَعَا رَبَّهُ مُنِيباً إِلَيْهِ

39:8 And when some hurt touches man, he cries to his Lord, turning to Him in repentance.

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَاداً لِّيُضِلَّ عَن سَبِيلِهِ

But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلاً إِنَّكَ مِنْ أَصْحَـبِ النَّارِ

Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!''

Allah hates Disbelief and is pleased with Gratitude

Allah warns,

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ...

If you disbelieve, then verily, Allah is not in need of you;

Allah tells us that He is Independent and has no need of anything in creation.

This is like the Ayah in which Musa, peace be upon him, says:

إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

"If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.'' (14:8)

In Sahih Muslim, it says:

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

"O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the

most evil man among you, that would not diminish from My sovereignty in the least.''

... وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ ...

He likes not disbelief for His servants.

means, He does not like it and He does not enjoin it.

... وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ...

And if you are grateful, He is pleased therewith for you.

means: He likes this for you and He will increase His favor upon you.

... وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

No bearer of burdens shall bear the burden of another.

means, no person can bear anything for another; each person will be asked about his own affairs.

... ثُمَّ إِلَى رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٧)

Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.

means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allah at times of difficulty then associates others with Him after He has been relieved of His Distress

Allah says,

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ...

And when some hurt touches man, he cries to his Lord, turning to Him in repentance.

means, at times of need, he prays to Allah and seeks His help alone, not associating anything with Him.

This is like the Ayah:

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful. (17:67)

Allah says:

... ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ ...

But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,

means, at the time of ease, he forgets that supplication and prayer.

This is like the Ayah:

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! (10:12)

... وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ...

and he sets up rivals to Allah, in order to mislead others from His path.

means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

... قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ (٨)

Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!''

means, say to those whose way this is, `enjoy your disbelief for a while!'

This is a stern threat and solemn warning, as in the **Ayat**:

قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Say: "Enjoy! But certainly, your destination is the Fire!'' (14:30)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ الَّيْلِ سَـجِداً وَقَآئِماً يَحْذَرُ الاٌّخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِى الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ

39:9 Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord, Say: "Are those who know equal to those who know not?''

إِنَّمَا يَتَذَكَّرُ أُوْلُو الاٌّلْبَـبِ

It is only men of understanding who will remember.

The Obedient and the Sinner are not equal

Allah says, `is the one who is like this equal to one who associates others in worship with Allah and sets up rivals to Him?'

They are not equal before Allah, as He says:

لَيْسُواْ سَوَآءً مِّنْ أَهْلِ الْكِتَـبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـتِ اللَّهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُونَ

Not all of them are alike; a party of the People of the Scripture stands for the right, they recite the **Ayat** of Allah **Ana'a Al-Layl**, prostrating themselves (in prayer). (3:113)

And Allah says here:

أَمَّنْ هُوَ قَانِتٌ آنَاء اللَّيْلِ سَاجِدًا وَقَائِمًا ...

Is one who is obedient to Allah, **Ana'a Al-Layl** prostrating and standing,

meaning, one who is humble and fears Allah when he prostrates and stands (in prayer).

It was reported that Ibn Mas`ud, may Allah be pleased with him, said:

"The obedient one is one who obeys Allah and His Messenger.''

Ibn Abbas, may Allah be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said,

Ana'a Al-Layl means in the depths of the night.

... يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ...

fearing the Hereafter and hoping for the mercy of his Lord.

means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime.

Allah says: يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ (fearing the Hereafter and hoping for the mercy of his Lord), At the time of death, hope is uppermost, as Imam `Abd bin Humayd recorded in his Musnad from Anas, may Allah be pleased with him, who said,

"The Messenger of Allah entered upon a man who was dying, and said to him, **كَيْفَ تَجِدُكَ** (How do you feel?)

He said, `I am both afraid and hopeful.'

The Messenger of Allah said:

لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَهُ الَّذِي يَخَافُه

"These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from that which he fears.''

This was recorded by At-Tirmidhi, An-Nasa'i in Al-Yawm wal-Laylah, and Ibn Majah from the Hadith of Yasar bin Hatim from Ja`far bin Sulayman.

At-Tirmidhi said, "**Gharib**.''

Imam Ahmad recorded that Tamim Ad-Dari, may Allah be pleased with him, said that the Messenger of Allah said:

مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَة

Whoever recites one hundred **Ayat** in one night, it will be recorded as if he prayed all night.

This was also recorded by An-Nasa'i in **Al-Yawm wal-Laylah**.

... قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ...

Say: "Are those who know equal to those who know not?''

means, is this one equal with the one who sets up rivals to Allah to mislead (men) from His path?

... إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ (٩)

It is only men of understanding who will remember.

means, the only one who will understand the difference between them is the one who has understanding.

And Allah knows best.

قُلْ يعِبَادِ الَّذِينَ ءَامَنُواْ اتَّقُواْ رَبَّكُمْ لِلَّذِينَ أَحْسَنُواْ فِى هَـذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ

39:10 Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world, and Allah's earth is spacious!

إِنَّمَا يُوَفَّى الصَّـبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Only those who are patient shall receive their reward in full, without reckoning.''

قُلْ إِنِّى أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصاً لَّهُ الدِّينَ

39:11 Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him.''

وَأُمِرْتُ لاًّنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

39:12. "And I am commanded (this) in order that I may be the first of the Muslims.''

The Command for Taqwa, Emigration and to worship Him alone with all Sincerity

Allah commands His believing servants to remain steadfast in their obedience and have **Taqwa** of Him.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ...

Say: "O My servants who believe, have **Taqwa** of your Lord. Good is for those who do good in this world...''

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

... وَأَرْضُ اللَّهِ وَاسِعَةٌ ...

and Allah's earth is spacious!

Mujahid said,

"So emigrate through it and strive hard and keep away from idols.''

... إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ (١٠)

Only those who are patient shall receive their reward in full, without reckoning.

Al-`Awza`i said,

"Their reward will not be weighed or measured; they will be given an immense reward.''

As-Suddi said: **إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ** (Only those who are patient shall receive their reward in full, without reckoning),

means, "In Paradise.''

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ (١١)

Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him...''

means, `I am commanded to worship Allah alone in all sincerity, with no partner or associate.'

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ (١٢)

And I am commanded (this) in order that I may be the first of the Muslims.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

39:13 Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day.''

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي

39:14 Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only.''

فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ

39:15 "So, worship what you like besides Him.''

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!''

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ

39:16 They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah frightens His servants: "O My servants, therefore have Taqwa of Me!''

Creating Fear of the Punishment of Allah

Allah says,

قُلْ ...

Say, (`O Muhammad, even though you are the Messenger of Allah :')

... إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٣)

Verily, if I disobey my Lord, I am afraid of the torment of a great Day.

meaning the Day of Resurrection.

This is a conditional sentence, and if what is referred to here applies to the Prophet, it applies even more so to others,

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي (١٤)

فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ ...

Say:

"Allah Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him.''

This is also a threat, and a disowning of them.

... قُلْ إِنَّ الْخَاسِرِينَ ...

Say: "The losers...''

means, the greatest losers of all,

... الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ...

are those who will lose themselves and their families on the Day of Resurrection.

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

... أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (١٥)

Verily, that will be a manifest loss!

means, this is the clearest and most obvious loss.

Then He describes their state in the Fire:

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ...

They shall have coverings of Fire, above them and covering (of Fire) beneath them.

This is like the **Ayat**:

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِى الظَّـلِمِينَ

Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers! (7:41)

يَوْمَ يَغْشَـهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَا كُنْتُمْ تَعْمَلُونَ

On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do.'' (29:55)

... ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ...

With this Allah frightens His servants:

means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

... يَا عِبَادِ فَاتَّقُونِ (١٦)

O My servants, therefore have **Taqwa** of Me!

means, `fear My wrath, My anger, My punishment and My vengeance.'

وَالَّذِينَ اجْتَنَبُواْ الطَّـغُوتَ أَن يَعْبُدُوهَا وَأَنَابُواْ إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ

39:17 Those who avoid At-Taghut by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَـتَّبِعُونَ أَحْسَنَهُ أُوْلَـئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُوْلَـئِكَ هُمْ أُوْلُو الاٌّلْبَـبِ

39:18 Those who listen to the Word and follow the best thereof, those are (the ones) whom Allah has guided and those are men of understanding.

Good News for the Righteous

Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا ...

Those who avoid **At-Taghut** by not worshipping them,

was revealed concerning Zayd bin `Amr bin Nufayl and Abu Dharr and Salman Al-Farisi, may Allah be pleased with them.

The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of **Ar-Rahman**. These are the people for whom there is good news in this world and in the Hereafter.

... وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ...

and turn to Allah, for them are glad tidings;

Then Allah says:

... فَبَشِّرْ عِبَادِ (١٧)

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ...

so announce the good news to My servants -- those who listen to the Word and follow the best thereof,

meaning, those who understand it and act in accordance with it.

This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the **Tawrah**:

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُواْ بِأَحْسَنِهَا

Hold unto these with firmness, and enjoin your people to take the better therein, (7:145)

... أُوْلَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ...

those are whom Allah has guided,

means, those who are described in this manner are the ones whom Allah has guided in this world and the Hereafter.

... وَأُوْلَئِكَ هُمْ أُوْلُوا الْأَلْبَابِ (١٨)

and those are men of understanding.

means, they possess sound reasoning and an upright nature.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

39:19 Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)?

أَفَأَنتَ تُنقِذُ مَن فِى النَّارِ

Will you rescue him who is in the Fire?

لَـكِنِ الَّذِينَ اتَّقَوا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَعْدَ اللَّهِ لاَ يُخْلِفُ اللَّهُ الْمِيعَادَ

39:20 But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.

Allah says,

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ (١٩)

Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?

Allah says, `if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?'

Which means, no one can guide him apart from Allah, because whomever Allah leaves astray cannot be guided, and whomever He guides cannot be led astray.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ ...

But those who have **Taqwa** of their Lord, for them,

Allah tells us that His blessed servants will have lofty rooms in Paradise.

... مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ...

are built lofty rooms, one above another,

i.e., story upon story, solidly-constructed, adorned and high.

Abdullah bin Al-Imam Ahmad recorded that Ali, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا

In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.

A Bedouin asked, `Who are they for? O Messenger of Allah,'

He said,

لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَام

"For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.''

This was also recorded by At-Tirmidhi, who said, "**Hasan Gharib**''.

Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرْفَةِ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أُفُقِ السَّمَاء

The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.

He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it:

كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأُفُقِ الشَّرْقِيِّ أَوِ الْغَرْبِي

As you see the stars on the horizon of the east or the west.'''

It was also recorded in the Two Sahihs.

Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin Ali, from Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

> إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ فِي الْأُفُقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ
>
> The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.
>
> They said, "O Messenger of Allah, are those the abodes of the Prophets?''
>
> He said:
>
> بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللهِ وَصَدَّقُوا الرُّسُلَ
>
> No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.
>
> It was also recorded by At-Tirmidhi, who said, "**Hasan Sahih**.''

... تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

under which rivers flow.

> means, the rivers flow wherever the people want them to flow.

... وَعْدَ اللَّهِ ...

(This is) the promise of Allah,

> means, `all that We have mentioned here is what Allah has promised to His believing servants.'

... لَا يُخْلِفُ اللَّهُ الْمِيعَادَ (٢٠)

and Allah does not fail in (His) promise.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهُ يَنَابِيعَ فِى الاٌّرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعاً مُّخْتَلِفاً أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرّاً ثُمَّ يَجْعَلُهُ حُطَـماً

39:21 See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces.

إِنَّ فِى ذَلِكَ لَذِكْرَى لاٌّوْلِى الاٌّلْبَـبِ

Verily, in this is a reminder for men of understanding.

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلإِسْلَـمِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ

39:22 Is he whose breast Allah has opened to Islam, so that he is in light from his Lord.

فَوَيْلٌ لِّلْقَـسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ أُوْلَـئِكَ فِى ضَلَـلٍ مُّبِينٍ

So, woe to those whose hearts are hardened against remembrance of Allah!

They are in plain error!

The Parable of the Life of this World

Allah says,

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاء مَاء ...

See you not that Allah sends down water from the sky,

Allah tells us that water originates in the sky.

This is like the **Ayah**:

وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوراً

and We send down pure water from the sky. (25:48)

So, Allah sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed.

Allah says:

... فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ...

and causes it to penetrate the earth, as water springs,

Sa`id bin Jubayr and `Amir Ash-Sha`bi said that all the water on earth has its origins in the sky.

Sa`id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

... ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ...

and afterward thereby produces crops of different colors,

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

... ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ...

and afterward they wither and you see them turn yellow;

means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

... ثُمَّ يَجْعَلُهُ حُطَامًا ...

then He makes them dry and broken pieces.

means, then they become brittle.

... إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ (٢١)

Verily, in this is a reminder for men of understanding.

means, those who are reminded by this and who learn the lesson from it, that this world is like this -- it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle.

This is like the Ayah:

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنَـهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأٌّرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ مُّقْتَدِرًا

And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything. (18:45)

The People of Truth and the People of Misguidance are not Equal

Allah says,

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ...

Is he whose breast Allah has opened to Islam, so that he is in light from his Lord,

means, is this person equal to the one who is hard-hearted and far from the truth?

This is like the **Ayah**:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِى النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَـتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ

> Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men -- like him who is in the darkness (i.e., disbelief) from which he can never come out. (6:122)

Allah says:

... فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ...

So, woe to those whose hearts are hardened against remembrance of Allah!

> meaning, they do not become soft when Allah is mentioned, and they do not feel humility or fear, and they do not understand.

... أُوْلَئِكَ فِي ضَلَالٍ مُبِينٍ (٢٢)

They are in plain error!

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَـباً مُّتَشَـبِهاً مَّثَانِيَ

23 Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated.

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ

The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah.

يَهْدِى بِهِ مَن يَشَآءُ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

He guides therewith whom He wills; and whomever Allah sends astray, for him there is no guide.

The Description of the Qur'an

Here Allah praises His Book, the Noble Qur'an, which was revealed to His noble Messenger.

Allah says,

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ ...

> Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.
>
> Mujahid said,
>
> > "This means that the entire Qur'an's parts resemble each other and are oft-repeated.''
>
> Qatadah said,
>
> > "One **Ayah** resembles another and one letter resembles another.''
>
> Ad-Dahhak said,
>
> > "It is oft-repeated so that people will understand what their Lord tells them.''
>
> Ikrimah and Al-Hasan said,
>
> > "There may be an **Ayah** in one Surah, and another **Ayah** in another Surah that resembles it.''
>
> Sa`id bin Jubayr narrated from Ibn Abbas, may Allah be pleased with him:
>
> > "Oft-repeated means that parts of the Qur'an resemble one another and repeat one another.''
>
> Some of the scholars said that it was narrated from Sufyan bin `Uyaynah that مُّتَشَابِهًا مَّثَانِيَ (its parts resembling each other (and) oft-repeated), means,
>
> > that some passages of the Qur'an may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its

opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated.

Examples include the **Ayat**:

إِنَّ الاٌّبْرَارَ لَفِى نَعِيمٍ

وَإِنَّ الْفُجَّارَ لَفِى جَحِيمٍ

Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell). (82:13-14)

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (Nay! Truly, the Record of the most wicked is (preserved) in **Sijjin**), until كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ (Nay! Verily, the Record of the most righteous is (preserved) in **`Illiyyin**), (83: 7-18)

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (This is a Reminder. And verily, for those who have **Taqwa** is a good final return (Paradise)), until; هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ (This is so! And for those who transgress, there will be an evil final return (Fire)). (38:49-55)

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is;

> "its parts resembling each other.''
>
> This is not the same as the **Mutashabihat** mentioned in the **Ayah**:
>
> مِنْهُ آيَـتٌ مُّحْكَمَـتٌ هُنَّ أُمُّ الْكِتَـبِ وَأُخَرُ مُتَشَـبِهَـتٌ
>
> In it are **Ayat** that are entirely clear, they are the foundations of the Book; and others not entirely clear. (3:7)

that refers to something else altogether.

... تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ...

The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.

means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ (Then their skin and their heart soften to the remembrance of Allah), because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways:

- First They listen to the recitation of the **Ayat** (of the Qur'an), while those (sinners) listen to poetic verse recited by female singers.

- Second When the **Ayat** of **Ar-Rahman** are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـتُهُ زَادَتْهُمْ إِيمَـناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

أُوْلَـئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَـتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His **Ayat** are recited unto

them, they increase their faith; and they put their trust in their Lord; Who perform the **Salah** and spend out of that We have provided them. It is they who are the believers in it.

For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise). (8:2-4)

وَالَّذِينَ إِذَا ذُكِّرُواْ بِـَايَـتِ رَبِّهِمْ لَمْ يَخِرُّواْ عَلَيْهَا صُمّاً وَعُمْيَاناً

And those who, when they are reminded of the **Ayat** of their Lord, fall not on them (as if they were) deaf and blind. (25:73)

When they hear the **Ayat** of Allah, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

- Third they adhere to the correct etiquette when they listen to them. As the Companions, may Allah be pleased with them, used to do when they listened to the words of Allah recited by the Messenger of Allah. Their skin would shiver, and their hearts would soften to the remembrance of Allah. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. They attained the victory of praise from their Lord in this world and the Hereafter.

Abdur-Razzaq said, "Ma`mar told us that Qatadah, may Allah have mercy on him, recited, تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ (The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah), and said,

`This is the characteristic of the friends of Allah; Allah has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allah. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shaytan.'''

Allah's saying:

... ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاء ...

That is the guidance of Allah. He guides therewith whom He wills;

means, this is the characteristic of those whom Allah has guided, and anyone who does anything different is one of those whom Allah has sent astray.

... وَمَن يُضْلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٢٣)

and whomever Allah sends astray, for him there is no guide.

أَفَمَن يَتَّقِى بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَـمَةِ

39:24 Is he then, who will confront with his face the awful torment on the Day of Resurrection?

وَقِيلَ لِلظَّـلِمِينَ ذُوقُواْ مَا كُنتُمْ تَكْسِبُونَ

And it will be said to the wrongdoers: "Taste what you used to earn!''

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَـهُمُ الْعَـذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

39:25 Those before them denied, and so the torment came on them from directions they perceived not.

فَأَذَاقَهُمُ اللَّهُ الْخِزْىَ فِى الْحَيَوةِ الدُّنْيَا وَلَعَذَابُ الاٌّخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ

39:26 So, Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

The Final Destination of the Disbelievers

Allah says,

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ...

Is he then, who will confront with his face the awful torment on the Day of Resurrection?

... وَقِيلَ لِلظَّالِمِينَ ...

And it will be said to the wrongdoers:

He will be rebuked and he and the evildoers like him will be told:

... ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ (٢٤)

"Taste what you used to earn!''

`Is this like the one who comes secure on the Day of Resurrection' as Allah says:

أَفَمَن يَمْشِى مُكِبّاً عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِى سَوِيّاً عَلَى صِرَطٍ مُّسْتَقِيمٍ

Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way; (67:22)

يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ

The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!'' (54:48)

and,

أَفَمَن يُلْقَى فِى النَّارِ خَيْرٌ أَم مَّن يَأْتِى ءَامِناً يَوْمَ الْقِيَـمَةِ

Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? (41:40)

In each of these **Ayat**, it was sufficient to refer to one of the two groups.

Allah's statement,

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

Those before them denied, and so the torment came on them from directions they perceived not.

means, the previous generations who denied the Messengers were destroyed by Allah for their sins. And none had they to protect them from Allah.

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ...

So Allah made them to taste the disgrace in the present life,

means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets. And what Allah has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world.

Allah says:

... وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

but greater is the torment of the Hereafter if they only knew!

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

39:27 And indeed We have put forth for men, in this Qur'an every kind of parable in order that they may remember.

قُرْءَاناً عَرَبِيّاً غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

39:28 An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him.

ضَرَبَ اللَّهُ مَثَلاً

39:29 Allah puts forth a parable:

رَّجُلاً فِيهِ شُرَكَآءُ مُتَشَـكِسُونَ وَرَجُلاً سَلَماً لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلاً

a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison?

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

All the praises and thanks be to Allah! But most of them know not.

إِنَّكَ مَيِّتٌ وَإِنَّـهُمْ مَّيِّتُونَ

39:30 Verily, you will die, and verily, they (too) will die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَـمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ

39:31. Then, on the Day of Resurrection, you will be disputing before your Lord.

The Parable of Shirk

Allah says,

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ...

And indeed We have put forth for men, in this Qur'an every kind of parable,

means, `We have explained things to mankind in it (the Qur'an) by setting forth examples and parables.'

... لَّعَلَّهُمْ يَتَذَكَّرُونَ (٢٧)

in order that they may remember.

Because parables bring the meaning closer to people's minds.

As Allah says:

ضَرَبَ لَكُمْ مَّثَلاً مِّنْ أَنفُسِكُمْ

He sets forth for you a parable from yourselves. (30:28)

meaning, `so that you may learn it from yourselves.'

And Allah says:

وَتِلْكَ الأٌّمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

in Order that they may have **Taqwa** of Him. (29:43)

قُرآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ ...

An Arabic Qur'an, without any crookedness (therein),

means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allah has made it like this and has revealed it like this,

... لَّعَلَّهُمْ يَتَّقُونَ (٢٨)

in order that they may have **Taqwa** of Him,

> means, in order that they may heed the warnings contained therein, and strive to attain the promises therein.

Then Allah says:

ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاء مُتَشَاكِسُونَ ...

Allah puts forth a parable: a man belonging to many partners disputing with one another,

> meaning, they were disputing concerning that slave in whom they all had a share.

... وَرَجُلًا سَلَمًا لِّرَجُلٍ ...

and a (slave) man belonging entirely to one master.

> means, no one owned him except that one man.

... هَلْ يَسْتَوِيَانِ مَثَلًا ...

Are those two equal in comparison?

> meaning, they are not the same.
>
> By the same token, the idolator who worships other gods besides Allah and the sincere believer who worships none besides Allah, with no partner or associate, are not equal. What comparison can there be between them?

Ibn Abbas, may Allah be pleased with him, Mujahid and others said,

> "This **Ayah** is the parable of the idolator and the sincere believer.''
>
> Because this parable is so clear and obvious,

Allah then says:

... الْحَمْدُ لِلَّهِ ...

All the praises and thanks be to Allah!

i.e., for establishing proof against them.

... بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٩)

But most of them know not.

means, and for this reason they associate others in worship with Allah.

The fact that the Messenger of Allah and Quraysh will die, and how They will dispute before Allah

Allah's saying;

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ (٣٠)

Verily, you will die, and verily, they (too) will die.

This is one of the **Ayat** which Abu Bakr As-Siddiq, may Allah be pleased with him, quoted when the Messenger of Allah died, so that the people would realize that he had really died.

Another **Ayah** which he quoted was:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَـبِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِى اللَّهُ الشَّـكِرِينَ

Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allah; and Allah will give reward to those who are grateful. (3:144)

The meaning of this **Ayah** is that you will certainly depart this world and be gathered before Allah in the Hereafter. You will dispute the issues of **Tawhid** and

Shirk before Allah, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him.

Although this **Ayah** speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Hatim, may Allah have mercy on him, recorded that Ibn Az-Zubayr, may Allah be pleased with him, said,

"When the **Ayah**

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ (٣١)

Then, on the Day of Resurrection, you will be disputing before your Lord.

was revealed, Az-Zubayr, may Allah be pleased with him, said, `O Messenger of Allah, will we repeat our disputes?'

He said, Yes.

He (Az-Zubayr) said, `This is a very serious matter.'"

Ahmad recorded from Az-Zubayr bin Al-`Awwam, may Allah be pleased with him, that when this Surah was revealed to the Messenger of Allah:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ

Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.

Az-Zubayr, may Allah be pleased with him, said, "O Messenger of Allah, will the sins that we committed against others in this world be repeated for us?''

He said,

نَعَمْ، لَيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَق حَقُّه

> Yes, they will be repeated until everyone who is entitled will have his rights restored to him.

Az-Zubayr, may Allah be pleased with him, said, "By Allah, it is a very serious matter.''

It was also recorded by At-Tirmidhi, who said "**Hasan Sahih**.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ (Then, on the Day of Resurrection, you will be disputing before your Lord), means,

> the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in Kitab Ar-Ruh that Ibn Abbas, may Allah be pleased with him, said,

> "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, `You did such and such,' and the body will say to the soul, `You told me to do it and you tempted me.'
>
> Then Allah will send an angel to judge between them, and he will say, `You two are like a man who cannot walk but can see, and a man who cannot see but can walk.'
>
> They went into a garden and the one who could not walk said to the one who was blind, `I see fruit there, but I cannot reach it.'
>
> The blind man said, `Climb on me and get it.'

So he climbed on him and got it. So which of them is the wrongdoer

They will say, `Both of them.'

The angel will say to them, `You have passed judgement against yourselves.'

The body was a means of transportation for the soul.''

Ibn Abi Hatim recorded that Sa`id bin Jubayr said that Ibn Umar, may Allah be pleased with him, said,

"This **Ayah** was revealed and we did not know what it was revealed about: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ (Then, on the Day of Resurrection, you will be disputing before your Lord).''

He said,

"We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about until the **Fitnah** occurred.''

Then Ibn Umar, may Allah be pleased with him, said,

"This is what our Lord promised us we would dispute about.''

This was recorded by An-Nasa'i.

فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَآءَهُ

39:32 Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـفِرِينَ

Is there not in Hell an abode for the disbelievers!

وَالَّذِى جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَـئِكَ هُمُ الْمُتَّقُونَ

39:33 And he who has brought the truth and (those who) believed therein, they are those who have Taqwa.

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ

39:34 They shall have all that they will desire with their Lord.

ذَلِكَ جَزَآءُ الْمُحْسِنِينَ

That is the reward of the doers of good.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِى عَمِلُواْ وَيَجْزِيَهُمْ أَجْرَهُمْ
بِأَحْسَنِ الَّذِى كَـانُواْ يَعْمَلُونَ

39:35 So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allah and said that there were other gods besides Him and claimed that the angels were the daughters of Allah and that Allah had a son -- glorified be He far above all that they say.

Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all).

Allah says:

فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ...

Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allah and disbelief in the Messenger of Allah. They made false claims and rejected the truth, Allah threatened them:

... أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٣٢)

Is there not in Hell an abode for the disbelievers!

Who are the deniers and rejecters?

Then Allah says:

وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ ...

And he who has brought the truth and (those who) believed therein,

Mujahid, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd said,

"The one who brought the truth was the Messenger.''

Abdur-Rahman bin Zayd bin Aslam said:

وَالَّذِي جَاء بِالصِّدْقِ (And he who has brought the truth), means the Messenger of Allah.

وَصَدَّقَ بِهِ (and (those who) believed therein) means the Muslims.''

... أُوْلَئِكَ هُمُ الْمُتَّقُونَ (٣٣)

they are those who have **Taqwa**.

Ibn Abbas, may Allah be pleased with him, said,

"They fear and shun **Shirk**.''

لَهُم مَّا يَشَاءونَ عِندَ رَبِّهِمْ ...

They shall have all that they will desire with their Lord.

means, in Paradise; whatever they ask for they will have.

... ذَلِكَ جَزَاء الْمُحْسِنِينَ (٣٤)

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ (٣٥)

That is the reward of doers of good. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.

This is like the **Ayah**:

أُوْلَـئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيْئَـتِهِمْ فِى أَصْحَـبِ الْجَنَّةِ وَعْدَ الصِّدْقِ الَّذِى كَانُواْ يُوعَدُونَ

They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised. (46:16)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ

39:36 Is not Allah Sufficient for His servant? Yet they try to frighten you with those besides Him!

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

And whom Allah sends astray, for him there will be no guide.

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ

39:37 And whomsoever Allah guides, for him there will be no misleader.

أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِى انتِقَامٍ

Is not Allah Almighty, Possessor of Retribution!

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ لَيَقُولُنَّ اللَّهُ

39:38 And verily, if you ask them: "Who created the heavens and the earth?''

Surely, they will say: "Allah.''

قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِىَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَـشِفَـتُ ضُرِّهِ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـتُ رَحْمَتِهِ

Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He intended some mercy for me, could they withhold His mercy?''

قُلْ حَسْبِىَ اللَّهُ عَلَيْهِ يَتَوَكَّـلُ الْمُتَوَكِّلُونَ

Say: "Sufficient for me is Allah; in Him those who trust must put their trust.''

قُلْ يقَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُـمْ إِنِّى عَـمِلٌ

39:39 Say: "O My people! Work according to your way, I am working.

فَسَوْفَ تَعْلَمُونَ

Then you will come to know,''

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

39:40. "To whom comes a disgracing torment, and on whom descends an everlasting torment.''

Allah is Sufficient for His Servant

Allah says:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ...

Is not Allah Sufficient for His servant?

Some of them read it "His servants.''

It means that Allah is Sufficient for the one who worships Him and relies upon Him.

... وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ...

Yet they try to frighten you with those besides Him!

means, the idolators tried to scare the Messenger of Allah with their idols and gods which they called upon besides Allah out of ignorance and misguidance.

Allah says:

... وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٦)

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انتِقَامٍ (٣٧)

And whom Allah sends astray, for him there will be no guide. And whomsoever Allah guides, for him there will be no misleader.

Is not Allah Almighty, Possessor of Retribution?

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger.

The Idolators admit that Allah is the Sole Creator because their gods are incapable

Allah says,

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ...

And verily, if you ask them: "Who created the heavens and the earth?'' Surely, they will say: "Allah.''

means, the idolators used to recognize that Allah was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm.

Allah said:

... قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ...

Say:

"Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He (Allah) intended some mercy for me, could they withhold His mercy?''

meaning, they cannot do any of that at all.

Here Ibn Abi Hatim recorded a narration from Ibn Abbas, may Allah be pleased with him, attributing it to the Prophet:

- احْفَظِ اللهَ يَحْفَظْكَ،
- احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ،
- تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ،
- إِذَا سَأَلْتَ فَاسْأَلِ اللهَ،
- وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ، جَفَّتِ الصُّحُفُ وَرُفِعَتِ الْأَقْلَامُ،
- وَاعْمَلْ للهِ بِالشُّكْرِ فِي الْيَقِينِ.وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا،
- وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

  - Be mindful of Allah and He will protect you;

- be mindful of Allah and you will find Him ever with you.
- Turn to Allah in times of ease and He will turn to you in times of difficulty.
- If you ask anyone for anything, then ask Allah;
- if you seek help from anyone, then seek help from Allah. Know that even if the entire nation were to come together to do you some harm that Allah has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allah has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted.
- Strive for the sake of Allah with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness.
- Victory comes with patience, a way out comes from difficulty and with hardship comes ease.

... قُلْ حَسْبِيَ اللَّهُ ...

Say: "Sufficient for me is Allah...''

means, `Allah is enough for me.'

... عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ (٣٨)

in Him those who trust must put their trust.''

As He mention in other Ayah;

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

In Him I put my trust, and let all those that trust, put their trust in Him. (12: 67)

This is like what **Hud**, peace be upon him, said to his people:

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

"All that we say is that some of our gods have seized you with evil. ''

He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.'' (11:54-56)

قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ ...

Say:

"O My people! Work according to your way...''

This is a threat and a warning.

... إِنِّي عَامِلٌ ...

I am working,

means, `according to my way.'

... فَسَوْفَ تَعْلَمُونَ (٣٩)

Then you will come to know.

means, you will learn the consequences.

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ ...

To whom comes a disgracing torment,

means, in this world,

... وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ (٤٠)

and on whom descends an everlasting torment.

means, ongoing and eternal, with no escape, which will come on the Day of Resurrection.

We seek refuge with Allah from that.

إِنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَـبَ لِلنَّـاسِ بِالْحَقِّ فَمَنِ اهْتَـدَى فَلِنَفْسِهِ وَمَن ضَـلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

39:41 Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss.

وَمَآ أَنتَ عَلَيْهِم بِوَكِـيلٍ

And you are not a trustee over them.

اللَّهُ يَتَوَفَّى الاٌّنفُسَ حِينَ مِوْتِـهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِـهَا فَيُمْسِكُ الَّتِى قَضَـى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الاٌّخْرَى إِلَـى أَجَلٍ مُّسَمًّى

39:42 It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily, in this are signs for a people who think deeply.

Allah says, addressing His Messenger Muhammad:

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ ...

Verily, We have sent down to you the Book, (meaning, the Qur'an).

... لِلنَّاسِ بِالْحَقِّ ...

for mankind in truth.

> means, for all of creation, mankind and Jinn, so that he may warn them therewith.

... فَمَنِ اهْتَدَى فَلِنَفْسِهِ ...

So, whosoever accepts the guidance, it is only for himself;

> means, the benefit of that will return to him.

... وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ...

and whosoever goes astray, he goes astray only for his (own) loss.

> means, the consequences of that will return to him.

... وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ (٤١)

And you are not a trustee over them.

> means, `you are not responsible for guiding them.'
>
> إِنَّمَآ أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَىْءٍ وَكِيلٌ
>
> But you are only a warner. And Allah is a Trustee over all things. (11:12)
>
> فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ
>
> your duty is only to convey and on Us is the reckoning. (13:40)

Allah is the One Who causes Death and gives Life

Then Allah tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death'') when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death'' when they sleep.

Allah says:

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty. (6:60-61)

Here Allah mentions the two deaths,

the lesser death then the greater death after it;

in this **Ayah** He mentions the greater then the lesser. Allah says:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى ...

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.

This indicates that they (the souls) meet in the higher realm, as was stated in the Hadith attributed to the Prophet which was narrated by Ibn Mandah and others.

In the Two Sahihs of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

> إِذَا أَوَى أَحَدُكُمْ إِلى فِرَاشِهِ فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ:
>
> > بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِين
>
> When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say,
>
> > "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants.''

فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ (He keeps those (souls) for which He has ordained death),

> means, those which have died, and He returns the others back for an appointed term.

As-Suddi said,

> "For the rest of their lives.''

Ibn Abbas, may Allah be pleased with him, said,

> "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes."

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٤٢)

Verily, in this are signs for a people who think deeply.

أَمِ اتَّخَذُواْ مِن دُونِ اللَّهِ شُفَعَآءَ

39:43 Have they taken as intercessors besides Allah?

قُلْ أَوَلَوْ كَـانُواْ لاَ يَمْلِكُونَ شَيْئاً وَلاَ يَعْقِلُونَ

Say: "Even if they have power over nothing whatever and have no intelligence!''

قُل لِلَّهِ الشَّفَـعَةُ جَمِيعاً لَّهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

39:44 Say: "To Allah belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back.''

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

39:45 And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!

There is no Intercession except with Allah, and how the Idolators are filled with Disgust when Allah is mentioned alone

Allah says,

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاء قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ (٤٣)

قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ...

Have they taken as intercessors besides Allah?

Say: "Even if they have power over nothing whatever and have no intelligence!''

Say: "To Allah belongs all intercession.

Allah condemns the idolators for taking intercessors besides Allah, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals.

Then Allah says:

`Say -- O Muhammad -- to these people who claim that those whom they have taken as intercessors with Allah, that intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission! (2:255)

... لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

His is the sovereignty of the heavens and the earth.

means, He is the One Who is in control of all that.

... ثُمَّ إِلَيْهِ تُرْجَعُونَ (٤٤)

Then to Him you shall be brought back.

means, `on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.'

Then Allah condemns the idolators further:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ ...

And when Allah Alone is mentioned,

means, when it is said there is no (true) God except Allah Alone,

... اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ...

the hearts of those who believe not in the Hereafter are filled with disgust.

Mujahid said,

> "Their hearts are filled with disgust means they recoil in horror.''
>
> This is like the Ayah:
>
> إِنَّهُمْ كَانُواْ إِذَا قِيلَ لَهُمْ لاَ إِلَـهَ إِلاَّ اللَّهُ يَسْتَكْبِرُونَ
>
> Truly, when it was said to them: "**La ilaha illa Allah**,'' they puffed themselves up with pride. (37:35)
>
> which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil.

Allah says:

... وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ ...

and when those besides Him are mentioned,

> meaning, the idols and false gods --
>
> this was the view of Mujahid --

... إِذَا هُمْ يَسْتَبْشِرُونَ (٤٥)

behold, they rejoice!

> means, they feel happy.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَـوَتِ وَالاٌّرْضِ عَالِمَ الْغَيْبِ وَالشَّهَـدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُواْ فِيهِ يَخْتَلِفُونَ

39:46 Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ.''

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِى الأٌّرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لاَفْتَدَوْاْ بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيَـمَةِ وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُواْ يَحْتَسِبُونَ

39:47 And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allah what they had not been reckoning.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

39:48 And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

How to supplicate After condemning the idolators for their love of Shirk and their hatred of Tawhid,

Allah then says:

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ...

Say:

"O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! ...''

meaning, `call you upon Allah Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

عَالِمَ الْغَيْبِ وَالشَّهَادَةِ (All-Knower of the unseen and the seen!),

means, what is secret and what is open.

... أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ (٤٦)

You will judge between your servants about that wherein they used to differ.

> means, in this world;
>
> `You will judge between them on the Day when they are resurrected and brought forth from their graves.'

In his Sahih, Muslim recorded that Abu Salamah bin Abdur-Rahman said,

> "I asked A'ishah, may Allah be pleased with her, how the Messenger of Allah started his prayer when he stood up to pray at night.
>
> She said, may Allah be pleased with her: `When the Messenger of Allah stood up to pray at night, he would start his prayer with the words:
>
> اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّموَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلى صِرَاطٍ مُسْتَقِيم
>
> "O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.''

No Ransom will be accepted on the Day of Resurrection

Allah says,

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا ...

And those who did wrong, (means, the idolators).

... مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ ...

if they had all that is in earth and therewith as much again,

... لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ ...

they verily, would offer it to ransom themselves therewith from the evil torment;

> means, that which Allah has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them, even if it were to be an earth-full of gold as He mentioned elsewhere (3:91).

... يَوْمَ الْقِيَامَةِ ...

on the Day of Resurrection,

Then Allah says:

... وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ (٤٧)

and there will become apparent to them from Allah what they had not been reckoning.

> which means, when they come to realize what Allah's punishment for them will be, which they had never before imagined.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا ...

And the evils of that which they earned will become apparent to them,

> means, they will see the punishment for the forbidden actions and sins which they committed in this world.

... وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُون (٤٨)

and that which they used to mock at will encircle them.

> means, the punishment which they used to make fun of in this world will encompass them.

فَإِذَا مَسَّ الإِنسَـنَ ضُرٌّ دَعَانَا

39:49 When harm touches man, he calls to Us (for help);

ثُمَّ إِذَا خَوَّلْنَـهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُ عَلَى عِلْمٍ

then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it.''

بَلْ هِىَ فِتْنَةٌ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

Nay, it is only a trial, but most of them know not!

قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَى عَنْهُمْ مَّا كَانُواْ يَكْسِبُونَ

39:50 Verily, those before them said it, yet (all) that they had earned availed them not.

فَأَصَـبَهُمْ سَيِّئَاتُ مَا كَسَبُواْ

39:51 So, the evil results of that which they earned overtook them.

وَالَّذِينَ ظَلَمُواْ مِنْ هَـؤُلاَءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُواْ وَمَا هُمْ بِمُعْجِزِينَ

And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.

أَوَلَمْ يَعْلَمُواْ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ

39:52 Do they not know that Allah expands the provision for whom He wills, and straitens it.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

Verily, in this are signs for the folk who believe!

How Man changes when He is blessed after suffering Harm

Allah tells,

فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ ...

When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says:

Allah tells us how man, when he is suffering from harm, prays to Allah, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

... إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ ...

Only because of knowledge I obtained it.

means, `because Allah knows that I deserve it; if it were not for the fact that Allah regards me as special, He would not have given me this.'

Qatadah said,

"Because I know that I deserve it.''

Allah says:

... بَلْ هِيَ فِتْنَةٌ ...

Nay, it is only a trial,

meaning, `the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient -- although We have prior knowledge of that.'

In fact, it is a trial.

... وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

but most of them know not!

So they say what they say and claim what they claim.

قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ ...

Verily, those before them said it,

> means, the previous nations who came before said the same things and made the same claims,

... فَمَا أَغْنَى عَنْهُم مَّا كَانُوا يَكْسِبُونَ (٥٠)

yet (all) that they had earned availed them not.

> means, what they said was not right and all that they had gathered did not save them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاء ...

So, the evil results of that which they earned overtook them. And those who did wrong of these ...

> means, the people who are addressed here,

... سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا ...

will also be overtaken by the evil results (torment) for that which they earned;

> just as happened to those earlier peoples.

... وَمَا هُم بِمُعْجِزِينَ (٥١)

and they will never be able to escape.

This is like the **Ayah** in which Allah tells us how Qarun reacted when his people told him:

> ... لاَ تَفْرَحْ إِنَّ اللَّهَ لاَ يُحِبُّ الْفَرِحِينَ
>
> وَابْتَغِ فِيمَآ ءَاتَاكَ اللَّهُ الدَّارَ الاٌّخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَآ أَحْسَنَ اللَّهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِى الاٌّرْضِ إِنَّ اللَّهَ لاَ يُحِبُّ الْمُفْسِدِينَ
>
> قَالَ إِنَّمَآ أُوتِيتُهُ عَلَى عِلْمٍ عِندِى أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعاً وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ

... Do not exult, verily, Allah likes not those who exult.

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the corrupters.''

He said: "This has been given to me only because of the knowledge I possess.''

Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned (immediately) of their sins. (28:76-78)

And Allah says:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَلاً وَأَوْلَداً وَمَا نَحْنُ بِمُعَذَّبِينَ

And they say: "We are more in wealth and in children, and we are not going to be punished.'' (34:35)

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ ...

Do they not know that Allah expands the provision for whom He wills, and straitens it.

means, He gives plenty to some and restricts the provision for others.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٥٢)

Verily, in this are signs for the folk who believe!

means, there is a lesson and proof.

قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُوا۟ عَلَى أَنفُسِهِمْ لاَ تَقْنَطُوا۟ مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

39:53 Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Truly, He is Oft-Forgiving, Most Merciful.''

وَأَنِيبُوا۟ إِلَى رَبِّكُمْ وَأَسْلِمُوا۟ لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لاَ تُنصَرُونَ

39:54 "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the torment comes upon you, (and) then you will not be helped.''

وَاتَّبِعُوا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لاَ تَشْعُرُونَ

39:55 "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not!''

أَن تَقُولَ نَفْسٌ يحَسْرَتَى عَلَى مَا فَرَّطَتُ فِى جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ

39:56 Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.''

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِى لَكُنتُ مِنَ الْمُتَّقِينَ

39:57 Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.''

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

39:58 Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.''

بَلَى قَدْ جَآءَتْكَ ءَايَـتِى فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَـفِرِينَ

39:59 Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.

The Call to repent before the Punishment comes

Allay says,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٥٣)

Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.''

This **Ayah** is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea.

This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it.

Al-Bukhari recorded that Ibn Abbas, may Allah be pleased with him, said that some of the people of **Shirk** killed many people and committed **Zina** (illegal sexual acts) to a great extent; they came to Muhammad and said,

"What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done.''

Then the following **Ayat** were revealed:

> وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ
>
> And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse. (25:68)

Allay says,

> قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ...
>
> Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.

This was also recorded by Muslim, Abu Dawud and An-Nasa'i.

What is meant by the first **Ayah** (25:68) is:

> إِلاَّ مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلاً صَـلِحاً
>
> Except those who repent and believe, and do righteous deeds, (25:70)

Imam Ahmad recorded that Asma' bint Yazid, said,

"I heard the Messenger of Allah reciting, **إِنَّهُ عَمَلٌ غَيْرُ صَـلِحٍ** (verily, his work is unrighteous) (11:46), and I heard him say:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

> Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful.''

This was also recorded by Abu Dawud and At-Tirmidhi.

All of these Hadiths indicate that what is meant is that Allah forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah even if his sins are many and great, for the door of repentance and mercy is expansive.

Allah says:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

> Know they not that Allah accept repentance from His servants? (9:104)

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

> And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4:110)

Concerning the hypocrites, Allah says:

إِنَّ الْمُنَـفِقِينَ فِى الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ

> Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds, (4:145-146)

And Allah says:

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ ثَـلِثُ ثَلَـثَةٍ وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity).'' But there is no god but One, and if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. (5:73)

Then He says:

أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful. (5:74)

And Allah says:

إِنَّ الَّذِينَ فَتَنُواْ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ ثُمَّ لَمْ يَتُوبُواْ

Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah). (85: 10)

Al-Hasan Al-Basri, may Allah have mercy on him, said,

> "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness.''

There are many Ayat on this topic.

The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people.

Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent.

He told him no, so he killed him, thus completing one hundred.

Then he asked one of their scholars whether he could repent.

He said, "What is stopping you from repenting?'' Then he told him to go to a town where Allah was worshipped.

He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him.

It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, commented on the Ayah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ...

Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...''

Allah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three (Trinity). Allah says to all of these:

أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful. (5:74)

And He calls to repentance the one who says something even worse than that, the one who says, `I am your Lord most high,' and says,

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

"I know not that you have a god other than me.'' (28:38)

Ibn Abbas, may Allah be pleased with him, said,

"Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent.''

At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say,

`The greatest **Ayah** in the Book of Allah is:

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists, (2:255)

The most comprehensive **Ayah** in the Qur'an concerning good and evil is:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإْحْسَانِ

Verily, Allah enjoins justice and **Al-Ihsan**, (16:90)

The **Ayah** in the Qur'an which brings the most relief is in Surah **Az-Zumar**:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ...

Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.''

And the clearest **Ayah** in the Qur'an about reliance on Allah is:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاًوَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ

> And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. (65:2-3)

Masruq said to him; `You have spoken the truth.'''

Hadiths which tell us not to despair

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said,

"I heard the Messenger of Allah, say:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُمْ حَتّى تَمْلَأَ خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمُ اللهَ تَعَالَى لَغَفَرَ لَكُمْ،

وَالَّذِي نَفْسُ مُحَمَّدٍبِيَدِهِ لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ يَسْتَغْفِرُونَ اللهَ فَيَغْفِرُ لَهُم

By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you.

By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.''

This was recorded only by Ahmad.

Imam Ahmad recorded that Abu Ayub Al-Ansari, may Allah be pleased with him, said, as he was on his deathbed,

"I have concealed something from you that I heard from the Messenger of Allah; he said:

لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ عَزَّ وَجَلَّ قَوْمًا يُذْنِبُونَ، فَيَغْفِرُ لَهُم

If you did not commit sins, Allah would create people who would sin so that He could forgive them.''

This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi.

Allah encourages His servants to hasten to repent, as He says:

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ...

And turn in repentance (and in obedience with true faith) to your Lord and submit to Him,

meaning, turn back to Allah and submit yourselves to Him.

... مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤)

before the torment comes upon you, (and) then you will not be helped.

means, hasten to repent and do righteous deeds before His wrath comes upon you.

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم ...

And follow the best of that which is sent down to you from your Lord,

means, the Qur'an.

... مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (٥٥)

before the torment comes on you suddenly while you perceive not!

means, without you realizing it.

أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ ...

Lest a person should say: "Alas, my grief that I was undutiful to Allah...''

> means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allah will regret it, and will wish that he had been one of the righteous who obeyed Allah.

... وَإِن كُنتُ لَمِنَ السَّاخِرِينَ (٥٦)

and I was indeed among those who mocked.

> means, `my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ (٥٧)

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ (٥٨)

Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have **Taqwa** ''. Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.''

> means, he will wish that he could go back to this world, so that he could do righteous deeds.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said,

> "Allah tells us what His servants will say before they say it and what they will do before they do it. He says:
>
> وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ
>
> > And none can inform you like Him Who is the All-Knower, (35:14)
>
> أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى علَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ
>
> أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

> Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.'' Or he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.'' Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.''

Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

> كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي فَتَكُونُ عَلَيْهِ حَسْرَةً، قال: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، قال: فَيَكُونُ لَهُ شُكْرًا

> Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allah had guided me!'' so it will be a source of regret for him.

> And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allah guided me,'' so it will be a cause of thanks.''

It was also narrated by An-Nasa'i. When the sinners wish that they could return to this world so that they could believe the **Ayat** of Allah and follow His Messengers, Allah will say:

بَلَى قَدْ جَاءتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ (٥٩)

Yes! Verily, there came to you My **Ayat** and you denied them, and were proud and were among the disbelievers.

> meaning, `O you who regret what you did, My **Ayat** did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

وَيَوْمَ الْقِيَـمَةِ تَرَى الَّذِينَ كَذَبُواْ عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ

39:60 And on the Day of Resurrection you will see those who lied against Allah - their faces will be black.

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

Is there not in Hell an abode for the arrogant!

وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقَوْاْ بِمَفَازَتِهِمْ لاَ يَمَسُّهُمُ السُّوءُ وَلاَ هُمْ يَحْزَنُونَ

39:61 And Allah will deliver those who have Taqwa to their places of success. Evil shall touch them not, nor shall they grieve.

The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwa

Allah tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of **Ahlus-Sunnah wal-Jama`ah** will be whitened.

Allah says here:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُواْ عَلَى اللَّهِ ...

And on the Day of Resurrection you will see those who lied against Allah,

meaning, by their claims that He had partners or offspring.

... وُجُوهُهُم مُّسْوَدَّةٌ ...

their faces will be black.

means, because of their lies and fabrications.

... أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (٦٠)

Is there not in Hell an abode for the arrogant!

means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوا بِمَفَازَتِهِمْ ...

And Allah will deliver those who are those who have **Taqwa** to their places of success.

means, because of what Allah has decreed for them of happiness and victory.

... لَا يَمَسُّهُمُ السُّوءُ ...

Evil shall touch them not,

means, on the Day of Resurrection.

... وَلَا هُمْ يَحْزَنُونَ (٦١)

nor shall they grieve.

means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

39:62 Allah is the Creator of all things, and He is the Trustee over all things.

لَّهُ مَقَالِيدُ السَّمَوَتِ وَالْأَرْضِ

39:63 To Him belong the Maqalid of the heavens and the earth.

وَالَّذِينَ كَفَرُوا بِـَايَـتِ اللَّهِ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And those who disbelieve in the Ayat of Allah, such are they who will be the losers.

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّى أَعْبُدُ أَيُّهَا الْجَـهِلُونَ

39:64 Say: "Do you order me to worship other than Allah O you fools!''

وَلَقَدْ أُوْحِىَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ

39:65 And indeed it has been revealed to you, as it was to those before you:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَـسِرِينَ

"If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.''

بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّـكِرِينَ

39:66 Nay! But worship Allah, and be among the grateful.

Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allah tells,

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (٦٢)

Allah is the Creator of all things, and He is the Trustee over all things.

Allah tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ...

To Him belong the **Maqalid** of the heavens and the earth.

Mujahid said,

> "**Maqalid** means `keys' in Persian.''
>
> This was also the view of Qatadah, Ibn Zayd and Sufyan bin `Uyaynah.

As-Suddi said: لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ (To Him belong the **Maqalid** of the heavens and the earth),

> "The treasures of the heavens and the earth.''

Both opinions mean that the control of all things is in the Hand of Allah, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things.

He says:

... وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ ...

And those who disbelieve in the **Ayat** of Allah,

> meaning, His proof and evidence,

... أُوْلَئِكَ هُمُ الْخَاسِرُونَ (٦٣)

such are they who will be the losers.

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ (٦٤)

Say:"Do you order me to worship other than Allah O you fools!''

The reason for the revelation of this **Ayah** was narrated by Ibn Abi Hatim and others from Ibn Abbas, may Allah be pleased with him, that the idolators in their ignorance called the Messenger of Allah to worship their gods, then they would worship his God with him. Then these words were revealed:

> قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ
>
> وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥)

Say: "Do you order me to worship other than Allah O you fools!'' And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.''

This is like the **Ayah**:

وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُمْ مَّا كَانُواْ يَعْمَلُونَ

> But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them. (6:88)

بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنْ الشَّاكِرِينَ (٦٦)

Nay! But worship Allah, and be among the grateful.

means, `you and those who follow you and believe in you should make your worship sincerely for Allah Alone, with no partner or associate.'

وَمَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ

39:67 They made not a just estimate of Allah such as is due to Him.

وَالاٌّرْضُ جَمِيعـاً قَبْضَـتُهُ يَوْمَ الْقِيَـمَةِ وَالسَّمَـوَتُ مَطْوِيَّـتٌ بِيَمِينِهِ

And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.

سُبْحَـنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Glorified be He, and High be He above all that they associate as partners with Him!

The Idolators did not make a just Estimate of Allah such as is due to Him

Allah states;

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ...

... وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (٦٧)

They made not a just estimate of Allah such as is due to Him.

> means, the idolators did not give Allah His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power.

Mujahid said,

> "This was revealed concerning Quraysh.''

As-Suddi said,

> "They did not venerate Him as He deserves to be venerated.''

Muhammad bin Ka`b said,

> "If they had made a just estimate of Allah such as is due to Him, they would not have lied.''

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ (They made not a just estimate of Allah such as is due to Him),

> "These are the disbeliever who did not believe that Allah had power over them. Whoever believes that Allah is able to do all things, has made a just estimate of Allah such as is due to Him, and whoever does not believe that, has not made a just estimate of Allah such as is due to Him.''

Many Hadiths have been narrated concerning this **Ayah** and how it and other **Ayat** like it are to be interpreted and accepted without any attempts to twist or change the meaning.

Concerning the Ayah, وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ (They made not a just estimate of Allah such as is due to Him), Al-Bukhari recorded that Abdullah bin Mas`ud, may Allah be pleased with him, said,

> "One of the rabbis came to the Messenger of Allah and said, `O Muhammad! We learn that Allah will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allah smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah recited:
>
> وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ...
>
> They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand.''
>
> Al-Bukhari also recorded this in other places of his Sahih.
>
> It was also recorded by Imam Ahmad and Muslim, and by At-Tirmidhi and An-Nasa'i in the (books of) Tafsir in their Sunans.

Abu Hurayrah, may Allah be pleased with him, said,

> "I heard the Messenger of Allah say:
>
> يَقْبِضُ اللهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟

Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth.''"

This version was recorded only by Al-Bukhari;

Muslim recorded another version.

Al-Bukhari also recorded from Ibn Umar, may Allah be pleased with him that the Messenger of Allah said:

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرَضِينَ عَلَى أُصْبُعٍ، وَتَكُونُ السَّموَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِك

On the Day of Resurrection, Allah, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King.''

This version was also recorded by Al-Bukhari.

It is recorded that Ibn Umar, may Allah be pleased with him, said,

"The Messenger of Allah recited this Ayah on the **Minbar** one day:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (٦٧)

They made not a just estimate of Allah such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!

The Messenger of Allah said while moving his hand forward and backward:

يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيم

> And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous.''

And the **Minbar** shook so much that we feared that the Messenger of Allah would fall.''

This was also recorded by Muslim, An-Nasa'i and Ibn Majah.

وَنُفِخَ فِى الصُّورِ فَصَعِقَ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ إِلاَّ مَن شَآءَ اللَّهُ

39:68 And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.

ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ

Then it will be blown another time, and behold they will be standing, looking on.

وَأَشْرَقَتِ الاٌّرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ وَقُضِـىَ بَيْنَهُم بِالْحَقِّ وَهُمْ لاَ يُظْلَمُونَ

39:69 And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ

39:70 And each person will be paid in full of what he did; and He is Best Aware of what they do.

The Blast of the Trumpet, the Judgement and the Recompense

Allah tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاء اللَّهُ ...

And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.

This will be the second trumpet-blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever.

He will say three times, لِّمَنِ الْمُلْكُ الْيَوْمَ ("Whose is the kingdom this day''),

then He will answer Himself: لِلَّهِ الْوَحِدِ الْقَهَّارِ ("It is Allah's, the One, the Irresistible!'') (40:16)

`I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.'

Then the first one to be brought back to life will be Israfil, and Allah will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection.

Allah says:

... ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُم قِيَامٌ يَنظُرُونَ (٦٨)

Then it will be blown another time, and behold they will be standing, looking on.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection.

This is like the **Ayat**:

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْبِالسَّاهِرَةِ

But it will be only a single **Zajrah**, when behold, they find themselves alive. (79:13-14)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while! (17:52)

and,

وَمِنْ ءَايَـتِهِ أَن تَقُومَ السَّمَآءُ وَالاٌّرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الاٌّرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ

And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth. (30:25)

Imam Ahmad recorded that a man said to Abdullah bin `Amr, may Allah be pleased with him,

"You say that the Hour will come at such and such time.''

He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance.''

Abdullah bin `Amr, may Allah be pleased with him, said,

"The Messenger of Allah said:

يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ فِيهِمْ أَرْبَعِين

The **Dajjal** will emerge in my **Ummah** and he will stay among them for forty.

I do not know whether he said forty days or forty months or forty years or forty nights.

فَيَبْعَثُ اللهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، فَيَظْهَرُ فَيُهْلِكُهُ اللهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْ عَلَيْه

Then Allah will send `Isa bin Maryam, peace be upon him, who resembles `Urwah bin Mas`ud Ath-Thaqafi, and he will prevail. Allah will destroy him (the **Dajjal**), then after that mankind will live for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Ash-Sham, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.''

He said, "I heard it from the Messenger of Allah:

وَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، قال: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ دَارَّةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَهُ، وَأَوَّلُ مَنْ يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَى أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللهُ تَعَالَى أَوْ يُنْزِلُ اللهُ عَزَّ وَجَلَّ مَطَرًا كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ شك نعمان فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ

أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلى رَبِّكُمْ

وَقِفُوهُمْ إِنَّهُمْ مَّسْئُولُونَ

There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil.

Then **Shaytan** will appear to them and say, "Will you not obey me?''

Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died.

Then Allah will send) -- or -- send down (rain like drizzle) -- or -- shade -- An-Nu`man (one of the narrators) was not sure of its wording (from which the bodies of the people will grow.

Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said,

"O mankind, come to your Lord, **وَقِفُوهُمْ إِنَّهُمْ مَّسْئُولُونَ** (But stop them, verily, they are to be questioned), (37:24) Then it will be said,

أَخْرِجُوا بَعْثَ النَّارِ، قال: فيُقَالُ: كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَيَوْمَئِذٍ يُبْعَثُ الْوِلْدَانُ شِيبًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ

"Send forth the people of Hell.''

It will be said, "How many'?'

It will said, "From every thousand, nine hundred and ninety- nine.''

On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.''

This was recorded by Muslim in his Sahih.

Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُون

Between the two blasts, there will be only forty.

They said, "O Abu Hurayrah, forty days?''

He, may Allah be pleased with him, said, "I do not know.''

They said, "Forty years?''

He said, "I do not know.''

They said, "Forty months?''

He said, "I do not know.''

وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الْخَلْق

Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.

Allah's statement,

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ...

And the earth will shine with the light of its Lord,

means, it will shine brightly on the Day of Resurrection when the Truth (Allah), may He be

glorified and exalted, manifests Himself to His creation, to pass judgement.

... وَوُضِعَ الْكِتَابُ ...

and the Book will be presented.

Qatadah said,

"The Book of deeds.''

... وَجِيءَ بِالنَّبِيِّينَ ...

and the Prophets will be brought forward,

Ibn Abbas, may Allah be pleased with him, said,

"They will bear witness against the nations, testifying that they conveyed the Message of Allah to them.''

... وَالشُّهَدَاء ...

and the witnesses,

means, witnesses from among the angels who record the deeds of all, good and evil alike.

... وَقُضِيَ بَيْنَهُم بِالْحَقِّ ...

and it will be judged between them with truth,

means, with justice.

... وَهُمْ لَا يُظْلَمُونَ (٦٩)

and they will not be wronged.

Allah says:

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَـسِبِينَ

And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. (21:47)

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward. (4:40)

Allah says:

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ ...

And each person will be paid in full of what he did;

meaning, of good and evil.

... وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ (٧٠)

and He is Best Aware of what they do.

وَسِيقَ الَّذِينَ كَـفَرُواْ إِلَى جَهَنَّمَ زُمَراً حَتَّى إِذَا جَآءُوهَا فُتِحَتْ أَبْوَبُهَا

39:71 And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened.

وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَـتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَـآءَ يَوْمِكُمْ هَـذَا

And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours?''

قَالُواْ بَلَى وَلَـكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَـفِرِينَ

They will say: "Yes,'' but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوا أَبْوَبَ جَهَنَّمَ خَـلِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَـبِّرِينَ

39:72 It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"

How the Disbelievers will be driven to Hell

Allah informs,

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا ...

And those who disbelieved will be driven to Hell in groups,

Allah tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings.

This is like the **Ayah**:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allah says:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَـنِ وَفْداً - وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً

The Day We shall gather those who have **Taqwa** unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state. (19:85-86)

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

وَنَحْشُرُهُمْ يَوْمَ الْقِيَـمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

... حَتَّى إِذَا جَاؤُوهَا فُتِحَتْ أَبْوَابُهَا ...

till when they reach it, the gates thereof will be opened.

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment.

... وَقَالَ لَهُمْ خَزَنَتُهَا ...

And its keepers will say:

Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

... أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ ...

Did not the Messengers come to you from yourselves,

meaning, `of your own kind, so that you could have spoken to them and learned from them,'

... يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ ...

reciting to you the **Ayat** of your Lord,

means, `establishing proof against you that what they brought to you was true,'

... وَيُنذِرُونَكُمْ لِقَاء يَوْمِكُمْ هَذَا ...

and warning you of the meeting of this Day of yours,

means, `warning you of the evil of this Day.'

:

... قَالُوا بَلَى ...

They will say, "Yes",

meaning, the disbeliever will say to them that they did come to us and warn us and establish proof and evidence against us,'

... وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ (٧١)

but the Word of torment has been justified against the disbelievers!

means, `but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.'

This is like the **Ayat**:

... كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُوا بَلَى قَدْ جَاءنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

... Every time a group is cast therein, its keeper will ask: "Did no warner come to you'' They will say: "Yes, indeed a warner came to us, but we denied him and said: `Allah never revealed anything; you are only in great error.''' And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'' (67:8-10)

which means, they will feel regret and will blame themselves.

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ

Then they will confess their sin. So, away with the dwellers of the blazing Fire! (67:11)

means, they are lost and doomed.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ...

It will be said (to them): "Enter you the gates of Hell, to abide therein...''

means everyone who sees them and the situation they are in, will testify that they deserve the punishment.

These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing.

Allah says: **قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا** (It will be said (to them): "Enter you the gates of Hell, to abide therein...''),

meaning, `to stay there forever; you will never leave or depart.'

... فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٧٢)

And (indeed) what an evil abode of the arrogant!

means, `what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

وَسِيقَ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ إِلَى الّجَنَّةِ زُمَراً حَتَّى إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا

39:73 And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say:

سَلَـمٌ عَلَيْكُـمْ طِبْتُمْ فَادْخُلُوهَا خَـلِدِينَ

"Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.''

وَقَـالُواْ الْحَـمْدُ للَّهِ الَّذِى صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الاٌّرْضَ

39:74 And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land.

نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ أَجْرُ الْعَـمِلِينَ

We can dwell in Paradise where we will; how excellent a reward for the workers!''

The Believers will be taken to Paradise Here

Allah tells,

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ...

And those who had **Taqwa** will be led to Paradise in groups,

Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

... حَتَّى إِذَا جَاؤُوهَا ...

till when they reach it,

means, when they arrive at the gates of Paradise, after passing over the **Sirat**, where they will be

detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise.

It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations.

In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said,

"The Messenger of Allah said:

أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّة

I will be the first intercessor in Paradise.

According to the wording of Muslim:

وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّة

I will be the first one to knock at the gates of Paradise.

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said,

"The Messenger of Allah said:

آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ قَالَ: فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَك

I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened.

The gatekeeper will say, "Who are you?''

I will say "Muhammad.''

He will say, "I was told about you and that I was not to open the gate for anyone before you.''''

It was also recorded by Muslim.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّـةَ، صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوَّطُونَ فِيهَا، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبٍ وَاحِدٍ، يُسَبِّحُونَ اللهَ تَعَالَى بُكْرَةً وَعَشِيًّا

The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloes wood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.''

This was also recorded by Al-Bukhari and Muslim.

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيَ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفِلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ المِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلى خُلُقِ رَجُلٍ وَاحِدٍ، عَلى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ

The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloes wood. Their wives will be **Al-Hur Al-`Iyn**, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.''

They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir.

It was reported that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ، هُمْ سَبْعُونَ أَلْفًا،تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ

A group of my **Ummah**, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.

Ukkashah bin Mihsan stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.'

He said,

اللَّهُمَّ اجْعَلْهُ مِنْهُم

O Allah, make him one of them.

Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.'

He said,

سَبَقَكَ بِهَا عُكَّاشَة

Ukkashah has beaten you to it.''

This was recorded by (Al-Bukhari and Muslim).

This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn Abbas, may Allah be pleased with him, Jabir bin Abdullah, Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin Arabah Al-Juhani and Umm Qays bint Mihsan -- may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said:

لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةِ أَلْفٍ آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتْى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرْ

Seventy thousand or seven hundred thousand of my **Ummah** will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.''

... حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (٧٣)

till when they reach it, and its gates will be opened and its keepers will say: "**Salam `Alaykum** (peace be upon you)! You have done well, so enter here to abide therein forever.''

This is a conditional sentence that is not complete. What it implies is that when they come

to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللهِ تَعَالَى دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، ولِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّان

Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of **Jihad**, will be called from the gate of **Jihad**; whoever is among the people of fasting, will be called from the Gate of **Ar-Rayyan**.''

Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them?'

He said,

نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُم

Yes, and I hope that you will be one of them.''

Something similar was also recorded by Al-Bukhari and Muslim.

It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى الرَّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُون

In Paradise there are eight gates; one of them is called **Ar-Rayyan**, and no one will enter it except those who fast.''

In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ أَوْ فَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُولُ:

أَشْهَدُ أَنْ لَا إِلهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاء

There is no one among you who performs **Wudu**' and does it well, or -- amply --, then he says:

"I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger,''

but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.''

We ask Allah to make us among its people.

The Width of the Gates of Paradise

In the Two Sahihs, it is reported from Abu Hurayrah, may Allah be pleased with him, in the lengthy Hadith about intercession (that the Prophet said):

فَيَقُولُ اللهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي الْأَبْوَابِ الْأُخَرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَا بَيْنَ عِضَادَتَيِ الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ أَوْ هَجَرٍ وَمَكَّةَ وفي رواية مكة وبُصْرَى

Allah will say:

> "O Muhammad, admit those of your **Ummah** who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well.''

By the One in Whose Hand is the soul of Muhammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah.''

According to another report: (between Makkah and Busra).

> It was recorded in Sahih Muslim from `Utbah bin Ghazwan that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.

Allah says, وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ (and its keepers will say: "**Salam `Alaykum** (peace be upon you)! You have done well,'')

> meaning, `your deeds and words were good, and your efforts were good, and your reward is good.'

The Messenger of Allah issued commands during some of his military campaigns that it should be shouted out to the Muslims:

إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وفي رواية مؤْمِنَة

> "No one enters Paradise except a Muslim soul, or, according to one report, (A believing soul.)''

Allah says, **فَادْخُلُوهَا خَالِدِينَ** (so enter here to abide therein forever),

means, to dwell therein, never seeking any change.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ ...

And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us...''

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say, **الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ** (All the praises and thanks be to Allah Who has fulfilled His promise to us), meaning,

`the promise which He made to us through His Messengers who called us to this in the world.'

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَـمَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ

Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise. (3:194)

وَقَالُواْ الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلا أَنْ هَدَانَا اللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord came with the truth.'' (7:43)

and,

وَقَالُواْ الْحَمْدُ للَّهِ الَّذِى أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

الَّذِى أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لاَ يَمَسُّنَا فِيهَا نَصَبٌ وَلاَ يَمَسُّنَا فِيهَا لُغُوبٌ

And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.'' (35:34-35)

... وَأَوْرَثَنَا الْأَرْضَ ...

and has made us inherit the land.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

And indeed We have written in **Az-Zabur** after **Adh-Dhikr** that My righteous servants shall inherit the land. (21:105)

they will say:

... نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاء ...

We can dwell in Paradise where we will,

meaning, `wherever we want, we can settle; how excellent a reward for our efforts.'

In the Two Sahihs, it was reported in the story of the **Mi`raj** which was narrated by Anas bin Malik, may Allah be pleased with him, that the Prophet said:

أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْك

I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.''

... فَنِعْمَ أَجْرُ الْعَامِلِينَ (٧٤)

how excellent a reward for the workers!''

وَتَرَى الْمَلَـئِكَةَ حَآفِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِىَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ

39:75 And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said,

الْحَمْدُ لِلَّهِ رَبِّ الْعَـلَمِينَ

"All the praises and thanks be to Allah, the Lord of all that exits.''

Allah tells,

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ...

And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord.

Allah tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust.

Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner.

He says:

... وَقُضِيَ بَيْنَهُم ...

And they will be judged,

meaning, all of creation.

... بِالْحَقِّ ...

with truth.

Then He says:

... وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

And it will be said,

"All the praises and thanks be to Allah, the Lord of all that exits.''

> meaning, all of creation, whether animate or inanimate, will speak words of praise to Allah, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise.

Qatadah said,

> "Allah began His creation with praise, as He said,
>
> الْحَمْدُ لِلَّهِ الَّذِى خَلَقَ السَّمَـوَتِ وَالأٌّرْضَ
>
> All praises and thanks be to Allah, Who created the heavens and the earth (6:1).
>
> and He ended it with praise, as He says:
>
> ... وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
>
> And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.''.''

This is the end of the Tafsir of Surah **Az-Zumzr**. All praise and thanks are due to Allah and in Him is all strength and protection.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ghafir

Revealed in Makkah

The Virtues of the Surahs that begin with Ha Mim

Ibn Abbas, may Allah be pleased with him, said,

> "Everything has an essence and the essence of the Qur'an is the family of **Ha Mim**,'' or he said, "the **Ha Mims**.''

Mis`ar bin Kidam said,

> "They used to be called `the brides'.''

All of this was recorded by the the Imam, great scholar, Abu Ubayd Al-Qasim bin Sallam, may Allah have mercy upon him, in his book Fada'il Al-Qur'an.

Humayd bin Zanjuyah narrated that Abdullah, may Allah be pleased with him, said,

> "The parable of the Qur'an is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, `I liked the first traces of rainfall, but this is far better.' It was said to him, `The first place is like the Qur'an, and these beautiful gardens

are like the splendor of family of **Ha Mim** in relation to the rest of the Qur'an'.''

This was recorded by Al-Baghawi.

Ibn Mas`ud, may Allah be pleased with him, said,

"When I reach the family of **Ha Mim**, it is like reaching a beautiful garden, so I take my time.''

Ghafir

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حم

40:1 Ha Mim.

تَنزِيلُ الْكِتَـبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

40:2 The revelation of the Book is from Allah, the Almighty, the All-Knower.

غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِى الطَّوْلِ لاَ إِلَـهَ إِلاَّ هُوَ إِلَيْهِ الْمَصِيرُ

40:3 The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. La ilaha illa Huwa, to Him is the final return.

Allah says,

حم (١)

Ha Mim,

We have already discussed the individual letters at the beginning of Surah **Al-Baqarah**, and there is no need to repeat the discussion here.

In a Hadith recorded by Abu Dawud and At-Tirmidhi from one who heard it from the Messenger of Allah, it says:

إِنْ بُيِّتُّمُ اللَّيْلَةَ فَقُولُوا: حم لَا يُنْصَرُون

> When you go to bed tonight, recite **Ha Mim**, **La Yunsarun**.''
>
> Its chain of narrators is **Sahih**.

Allah says,

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ (٢)

The revelation of the Book is from Allah, the Almighty, the All-Knower.

> means, this book -- the Qur'an -- is from Allah, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ ...

The Forgiver of sin, the Acceptor of repentance,

> means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

... شَدِيدِ الْعِقَابِ ...

the Severe in punishment,

> means, to the one who persists in transgression and prefers the life of this world, who stubbornly turns away from the commands of Allah and commits sin.
>
> This is like the Ayah:

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ

وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الاٌّلِيمُ

> Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment. (15:49-50)

> These two attributes (mercy and punishment) are often mentioned together in the Qur'an, so that people will remain in a state of both hope and fear.

... ذِي الطَّوْلِ ...

the Bestower.

Ibn Abbas, may Allah be pleased with him, said,

> "This means He is Generous and Rich (Independent of means).''

> The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

وَإِن تَعُدُّواْ نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا

> And if you would count the favors of Allah, never could you be able to count them... (16:18)

... لَا إِلَهَ إِلَّا هُوَ ...

La ilaha illa Huwa,

> means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

... إِلَيْهِ الْمَصِيرُ (٣)

to Him is the final return.

> means, all things will come back to Him and He will reward or punish each person according to his deeds.

وَهُوَ سَرِيعُ الْحِسَابِ

> and He is Swift at reckoning. (13:41)

مَا يُجَـدِلُ فِى ءَايَـتِ اللَّهِ إِلاَّ الَّذِينَ كَفَرُواْ فَلاَ يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلاَدِ

40:4 None disputes in the Ayat of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!

كَـذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالاٌّحْزَابُ مِن بَعْدِهِمْ وَهَمَّتْ كُـلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَـدَلُوا بِالْبَـطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

40:5 The people of Nuh and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth.

فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

So I seized them, and how was My punishment!

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُواْ أَنَّهُمْ أَصْحَـبُ النَّارِ

40:6 Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

Allah says,

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ ...

None disputes in the Ayat of Allah,

One of the Attributes of the Disbelievers is That they dispute the Ayat of Allah -- and The Consequences of that Allah tells us that no one

rejects or disputes His signs after clear proof has come,

... إِلَّا الَّذِينَ كَفَرُوا ...

but those who disbelieve,

i.e., those who reject the signs of Allah and His proof and evidence.

... فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ (٤)

So let not their ability of going about here and there through the land deceive you!

means, their wealth and luxurious life.

This is like the Ayah:

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِى الْبِلَـدِ

مَتَـعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. (3:196-197)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

Then Allah consoles His Prophet Muhammad for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allah be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ ...

The people of Nuh denied before these;

Nuh was the first Messenger whom Allah sent to denounce and forbid idol worship.

... وَالْأَحْزَابُ مِن بَعْدِهِمْ ...

and the groups after them, (means, from every nation).

... وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ...

and every (disbelieving) nation plotted against their Messenger to seize him,

> means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

... وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ...

and disputed by means of falsehood to refute therewith the truth.

> means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

... فَأَخَذْتُهُمْ ...

So I seized them,

> means, `I destroyed them, because of the sins they committed.'

... فَكَيْفَ كَانَ عِقَابِ (٥)

and how was My punishment!

> means, `how have you heard that My punishment and vengeance was so severe and painful.'

Qatadah said,

> "It was terrible, by Allah.''

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ (٦)

Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

means, `just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.'

And Allah knows best.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ

40:7 Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying):

رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْماً فَاغْفِرْ لِلَّذِينَ تَابُواْ وَاتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

"Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّـتِ عَدْنٍ الَّتِى وَعَدْتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَجِهِمْ وَذُرِّيَّـتِهِمْ

40:8 Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring!

إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

Verily, You are the Almighty, the All-Wise.

وَقِهِمُ السَّيِّئَـتِ وَمَن تَقِ السَّيِّئَـتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

40:9 And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy.''

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And that is the supreme success.

The Bearers of the Throne praise Allah and pray for forgiveness for the Believers

Allah tells us that;

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ...

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord,

Allah tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him -- all glorify the praises of their Lord. They combine glorification (**Tasbih**) which implies that He is free of any shortcomings, with praise (**Tahmid**) which is an affirmation of praise.

... وَيُؤْمِنُونَ بِهِ ...

and believe in Him,

means, they humbly submit themselves before Him.

... وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ...

and ask forgiveness for those who believe,

means, for those among the people of earth who believe in the Unseen. Allah commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the

angels' nature that they say **Amin** when a believer prays for his brother in his absence.

In Sahih Muslim it says:

إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ ولَكَ بِمِثْلِه

When a Muslim prays for his brother in his absence, the angel says, `**Amin**, and may you have something similar to it'.

Shahr bin Hawshab said,

"The bearers of the Throne are eight; four of them say,

`Glory and praise be to You, O Allah, to You be praise for Your forbearance after Your knowledge. '

Four of them say,

`Glory and praise be to You, O Allah, to You be praise for Your forgiveness after Your power.'

When they pray for forgiveness for those who believe, they say:

... رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا ...

Our Lord! You comprehend all things in mercy and knowledge,

meaning, `Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

... فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ ...

so forgive those who repent and follow Your way.''

That is, `forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

... وَقِهِمْ عَذَابَ الْجَحِيمِ (٧)

and save them from the torment of the blazing Fire!

means, `snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدتَّهُم وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ...

Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring!

meaning, `bring them together so that they may find delight in one another in neighboring dwellings.'

This is like the Ayah:

وَالَّذِينَ ءَامَنُواْ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـهُمْ مِّنْ عَمَلِهِم مِّن شَىْءٍ

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. (52:21)

This means, `that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa`id bin Jubayr said that;

when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, `they did not reach the same level of good deeds as you did'.

He will say, `but I did it for my sake and for theirs.'

Then they will be brought to join him in that higher degree.

Then Sa`id bin Jubayr recited this Ayah:

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدتَّهُم وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.

Mutarrif bin Abdullah bin Ash-Shikhkhir said,

"The most sincere of the servants of Allah towards the believers are the angels.''

Then he recited this Ayah: رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدتَّهُم (Our Lord! And make them enter the `Adn (Eternal) Paradises which you have promised them...)

He then said,

"The most treacherous of the servants of Allah towards the believers are the **Shayatin**.''

... إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (٨)

You are the Almighty, the All-Wise.

means, `the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

وَقِهِمُ السَّيِّئَاتِ ...

And save them from the sins,

means, the actions and the consequences.

... وَمَن تَقِ السَّيِّئَاتِ يَوْمَئِذٍ ...

and whomsoever You save from the sins that Day,

means, the Day of Resurrection,

... فَقَدْ رَحِمْتَهُ ...

him verily, You have taken into mercy.

means, `You have protected him and saved him from punishment.'

... وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٩)

And that is the supreme success.

إِنَّ الَّذِينَ كَفَرُواْ يُنَادَوْنَ

40:10 Those who disbelieve will be addressed:

لَمَقْتُ اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُـمْ إِذْ تُدْعَوْنَ إِلَى الإِيمَـنِ فَتَكْفُرُونَ

"Indeed, Allah's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.''

قَالُواْ رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

40:11 They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?''

ذَلِكُم بِأَنَّهُ إِذَا دُعِىَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ تُؤْمِنُواْ فَالْحُكْمُ للَّهِ الْعَلِـىِّ الْكَبِيرِ

40:12 (It will be said): "This is because, when Allah Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!''

هُوَ الَّذِى يُرِيكُمْ ءَايَـتِهِ وَيُنَزِّلُ لَكُم مِّنَ السَّمَآءِ رِزْقاً وَمَا يَتَذَكَّرُ إِلاَّ مَن يُنِيبُ

40:13 It is He Who shows you His Ayat and sends down provision for you from the sky. And none remembers but those who turn in repentance.

فَادْعُواْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَـفِرُونَ

40:14 So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.

The Regret of the Disbelievers after They enter Hell

Allah tells;

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ ...

Those who disbelieve will be addressed:

Allah tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allah, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allah's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards themselves in this situation.

Qatadah said, concerning the Ayah:

... لَمَقْتُ اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ (١٠)

Indeed, Allah's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.

"Allah's hatred for the people of misguidance -- when Faith is presented to them in this world, and they turn away from it and refuse to accept it -- is greater than their hatred for themselves when they see the punishment of Allah with their own eyes on the Day of Resurrection.''

This was also the view of Al-Hasan Al-Basri, Mujahid, As-Suddi, Dharr bin Ubaydullah Al-Hamdani, Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir At-Tabari, may Allah have mercy on them all.

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ...

... فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ (١١)

They will say: "Our Lord! You have made us to die twice, and You have given us life twice!...''

Ath-Thawri narrated from Abu Ishaq from Abu Al-Ahwas from Ibn Mas`ud, may Allah be pleased with him:

"This Ayah is like the Ayah:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return. ''(2:28)

This was also the view of Ibn Abbas, Ad-Dahhak, Qatadah and Abu Malik.

This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allah in the arena of Resurrection, the disbelievers will ask to go back, as Allah says:

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَـلِحاً إِنَّا مُوقِنُونَ

And if you only could see when the criminals shall hang their heads before their Lord (saying):

"Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty.'' (32:12)

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response.

Allah says:

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَا لَهُمْ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. (6:27-28)

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـلِحاً غَيْرَ الَّذِى كُـنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ فَذُوقُواْ فَمَا لِلظَّـلِمِينَ مِن نَّصِيرٍ

Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do.''

(Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it, and the warner came to you. So taste you. For the wrongdoers there is no helper.'' (35:37)

رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـلِمُونَ

قَالَ اخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ

Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.''

He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me! (23:108)

According to this Ayah, they will speak more eloquently, and they will introduce their plea with the words: رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ (Our Lord! You have made us to die twice, and You have given us life twice!)

meaning, `by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. فَاعْتَرَفْنَا بِذُنُوبِنَا (Now we confess our sins), i.e. We confess our sins and admit that we wronged ourselves in the world,'

... فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ (١١)

then is there any way to get out?

means, `will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do. Then if we go back to our former ways, we will indeed be wrongdoers.'

The response will be: `There is no way for you to go back to the world.' Then the reason for that will be given: `Your nature will not accept the truth and be governed by it, you would reject it and ignore it.'

Allah says:

ذَلِكُم بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ تُؤْمِنُوا ...

(It will be said): "This is because, when Allah Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!''

meaning, `if you were to go back, this is how you would be.'

This is like the Ayah:

وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars. (6:28)

... فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ (١٢)

So the judgement is only with Allah, the Most High, the Most Great!

means, He is the Judge of His creation, the Just Who is never unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ ...

It is He Who shows you His Ayat,

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

... وَيُنَزِّلُ لَكُم مِّنَ السَّمَاء رِزْقًا ...

and sends down provision for you from the sky.

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

... وَمَا يَتَذَكَّرُ ...

And none remembers,

> means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

... إِلَّا مَن يُنِيبُ (١٣)

but those who turn in repentance.

> which means, those who have insight and turn to Allah, may He be blessed and exalted.

The Believers are commanded to worship Allah Alone no matter what Their Circumstances

Allah says;

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ (١٤)

So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.

> This means, worship Allah and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs.

Imam Ahmad recorded that after ending every prayer, Abdullah bin Az-Zubayr used to say:

> "There is no (true) God except Allah Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that.''

He said,

> "The Messenger of Allah used to say **Tahlil** with this after every prayer.''

Something similar was also recorded by Muslim, Abu Dawud and An-Nasa'i.

It was reported in Sahih from Ibn Az-Zubayr, may Allah be pleased with him, that the Messenger of Allah used to say the following after the prescribed (obligatory) prayers:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

لَا إِلَهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ،

لَا إِلَهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُون

There is no (true) God except Allah Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah;

there is no (true) God except Allah and we worship none but Him; His is the blessing and virtue and good praise;

there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers hate that.

رَفِيعُ الدَّرَجَـٰتِ ذُو الْعَرْشِ يُلْقِى الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

40:15 (He is Allah) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.

يَوْمَ هُم بَـرِزُونَ لاَ يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَىْءٌ

40:16 The Day when they will come out, nothing of them will be hidden from Allah.

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

Whose is the kingdom this Day? It is Allah's, the One, the Irresistible!

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لاَ ظُلْمَ الْيَوْمَ

40:17 This Day shall every person be recompensed for what he earned. This Day no injustice.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Truly, Allah is swift in reckoning.

Allah sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allah tells us of His might and pride, and that His Mighty Throne is raised above

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ...

(He is Allah) Owner of high ranks and degrees, the Owner of the Throne.

Allah tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof.

This is like the Ayah:

مِّنَ اللَّهِ ذِي الْمَعَارِجِ

تَعْرُجُ الْمَلَـئِكَةُ وَالرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

From Allah, the Lord of the ways of ascent. The angels and the **Ruh** (Jibril) ascend to Him in a Day the measure whereof is fifty thousand years. (70:3-4)

If Allah wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

... يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَن يَشَاء مِنْ عِبَادِهِ ...

He sends the revelation of His command to any of His servants He wills,

This is like the Ayat:

يُنَزِّلُ الْمَلَـئِكَةَ بِالْرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُواْ أَنَّهُ لاَ إِلَـهَ إِلاَ أَنَاْ فَاتَّقُونِ

He sends down the angels with the **Ruh** (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have **Taqwa** of Me.'' (16:2)

and,

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

نَزَلَ بِهِ الرُّوحُ الاٌّمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

And truly, this is a revelation from the Lord of all that exits, Which the trustworthy **Ruh** (Jibril) has brought down Upon your heart that you may be (one) of the warners. (26:192-194)

Allah says:

... لِيُنذِرَ يَوْمَ التَّلَاقِ (١٥)

that he may warn (men) of the Day of Mutual Meeting.

Ali bin Abi Talhah reported that Ibn Abbas said:

> "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allah warns His servants.''

That is the Day when everyone will find out about his deeds, good and bad.

يَوْمَ هُم بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ...

The Day when they will come out, nothing of them will be hidden from Allah.

> means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allah says: **يَوْمَ هُم بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ** (The Day when they will come out, nothing of them will be hidden from Allah).
>
> meaning, everything will be equally known to Him.

... لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ (١٦)

Whose is the kingdom this Day It is Allah's, the One, the Irresistible!

We have already mentioned the Hadith of Ibn Umar, may Allah be pleased with him, that Allah will roll up the heavens and the earth in His Hand and will say,

> أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟
>
> "I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?''

In the Hadith about the Trumpet, it says that Allah will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say,

> "Whose is the kingdom today'' three times,

and He will answer Himself by saying, لِلَّهِ الْوَاحِدِ الْقَهَّارِ (It is Allah's, the One, the Irresistible!)

meaning, He is the Only One Who has subjugated all things.

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (١٧)

This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is swift in reckoning.

Here Allah tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allah says: لَا ظُلْمَ الْيَوْمَ (This Day no injustice (shall be done to anybody)).

It was reported in Sahih Muslim from Abu Dharr, may Allah be pleased with him, that the Messenger of Allah said that Allah said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

إلى أن

قال يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا عَلَيْكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ تَبَارَكَ وَتَعَالَى، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَه

"O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ...''

up to:

"O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allah, and whoever finds something

other than that, let him blame no one but himself.''

... إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Truly, Allah is swift in reckoning.

means, He will bring all His creation to account as if He is bringing just one person to account.

This is like the Ayah:

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as a single person, (31: 28)

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

وَأَنذِرْهُمْ يَوْمَ الاٌّزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَـظِمِينَ مَا لِلظَّـلِمِينَ مِنْ حَمِيمٍ وَلاَ شَفِيعٍ يُطَاعُ

40:18 And warn them of the Day that is drawing near, when the hearts will be at the throats Kazimin. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.

يَعْلَمُ خَآئِنَةَ الاٌّعْيُنِ وَمَا تُخْفِى الصُّدُورُ

40:19 Allah knows the fraud of the eyes, and all that the breasts conceal.

وَاللَّهُ يَقْضِى بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لاَ يَقْضُونَ بِشَىْءٍ

40:20 And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything.

إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

Certainly, Allah! He is the All-Hearer, the All-Seer.

Warning of the Day of Resurrection and Allah's judgement on that Day

Allah says:

وَأَنذِرْهُمْ يَوْمَ الْآزِفَةِ ...

And warn them of the Day that is drawing near,

`The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allah says:

أَزِفَتِ الأٌّزِفَةُ

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ

The Day of Resurrection draws near. None besides Allah can avert it. (53:57-58)

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder. (54:1)

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ

Draws near for mankind their reckoning. (21:1)

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it. (16:1)

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief. (67:27)

and

... إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ...

when the hearts will be at the throats **Kazimin**.

Qatadah said,

> "When the hearts reach the throats because of fear, and they will neither come out nor go back to their places.''
>
> This was also the view of Ikrimah, As-Suddi and others.

كَاظِمِينَ (**Kazimin**),

> means silent, for no one will speak without His permission:
>
> يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً
>
> The Day that **Ar-Ruh** (Jibril) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right. (78:38)

Ibn Jurayj said: **كَاظِمِينَ** (**Kazimin**),

> "It means weeping.''

... مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ (١٨)

There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.

> means, those who wronged themselves by associating others in worship with Allah, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (١٩)

Allah knows the fraud of the eyes, and all that the breasts conceal.

Allah tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that. He knows about them and they will have the proper sense of shyness before Allah. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal.

Ad-Dahhak said: خَائِنَةَ الْأَعْيُنِ (the fraud of the eyes),

"A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it.''

Ibn Abbas, may Allah be pleased with him, said,

"Allah knows when the eye looks at something, whether it wants to commit an act of betrayal or not.''

This was also the view of Mujahid and Qatadah.

Ibn Abbas, may Allah be pleased with him, commented on the Ayah: وَمَا تُخْفِي الصُّدُورُ (and all that the breasts conceal).

"He knows, if you were able to, whether you would commit **Zina** with a woman or not.''

As-Suddi said: وَمَا تُخْفِي الصُّدُورُ (and all that the breasts conceal).

meaning, of insinuating whispers.

وَاللَّهُ يَقْضِي بِالْحَقِّ ...

And Allah judges with truth,

means, He judges with justice.

Al-A`mash narrated from Sa`id bin Jubayr from Ibn Abbas, may Allah be pleased with him, that this Ayah means:

"He is able to reward those who do good with good and those who do evil with evil.''

... إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

Certainly, Allah! He is the All-Hearer, the All-Seer.

This is how it was interpreted by Ibn Abbas, may Allah be pleased with him.

This is like the Ayah:

لِيَجْزِىَ الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ وَيِجْزِى الَّذِينَ أَحْسَنُواْ بِالْحُسْنَى

that He may requite those who do evil with that which they have done, and reward those who do good, with what is best. (53:31)

... وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ...

while those to whom they invoke besides Him, cannot judge anything.

وَالَّذِينَ يَدْعُونَ مِن دُونِهِ (while those to whom they invoke besides Him), means, the idols and false gods,

لَا يَقْضُونَ بِشَيْءٍ (cannot judge anything). means, they do not possess anything and they cannot judge anything.

... إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ (٢٠)

Certainly, Allah! He is the All-Hearer, the All-Seer.

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

أَوَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ

40:21 Have they not traveled in the land and seen what was the end of those who were before them?

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَاراً فِى الأَرْضِ

They were superior to them in strength, and in the traces in the land.

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ

But Allah seized them with punishment for their sins. And none had they to protect them from Allah.

ذَلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ

40:22 That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allah seized them.

إِنَّهُ قَوِىٌّ شَدِيدُ الْعِقَابِ

Verily, He is All-Strong, Severe in punishment.

The Severe Punishment for the Disbelievers

Allah says,

أَوَ لَمْ يَسِيرُوا ...

Have they not traveled,

`these people who disbelieve in your Message, O Muhammad,'

... فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ ...

in the land and seen what was the end of those who were before them,

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

... كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً ...

They were superior to them in strength,

... وَآثَارًا فِي الْأَرْضِ ...

and in the traces in the land.

> means, they left behind traces in the earth, such as structures, buildings and dwellings which these people (i.e., the Quraysh) cannot match. This is like the Ayat:
>
> وَلَقَدْ مَكَّنَـهُمْ فِيمَآ إِن مَّكَّنَّـكُمْ فِيهِ
>
> And indeed We had firmly established them with that wherewith We have not established you! (46:26)
>
> وَأَثَارُواْ الاٌّرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا
>
> and they tilled the earth and populated it in greater numbers than these have done. (30:9)

... فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ...

But Allah seized them with punishment for their sins.

> Yet despite this great strength, Allah punished them for their sin, which was their disbelief in their Messengers.

... وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ (٢١)

And none had they to protect them from Allah.

> means, they had no one who could protect them or ward off the punishment from them.

Then Allah mentions the reason why He punished them, and the sins which they committed.

Allah says:

ذَلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

That was because there came to them their Messengers with clear evidences,

> meaning with clear proof and definitive evidence.

... فَكَفَرُوا ...

but they disbelieved.

> means, despite all these signs, they disbelieved and rejected the Message.

... فَأَخَذَهُمُ اللَّهُ ....

So Allah seized them.

> means, He destroyed them utterly, and a similar fate awaits the disbelievers.

.. إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ (٢٢)

Verily, He is All-Strong, Severe in punishment.

> means, He is possessed of great strength and might.

شَدِيدُ الْعِقَابِ (Severe in punishment),

> means, His punishment is severe and agonizing;
>
> we seek refuge with Allah, may He be blessed and exalted, from that.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِـَايَـتِنَا وَسُلْطَانٍ مُّبِينٍ

40:23 And indeed We sent Musa with Our Ayat, and a manifest authority,

إِلَى فِرْعَوْنَ وَهَـمَـنَ وَقَـرُونَ فَقَالُواْ سَـحِرٌ كَذَّابٌ

40:24 To Fir`awn, Haman and Qarun, but they called (him): "A sorcerer, a liar!''

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِندِنَا قَالُواْ اقْتُلُواْ أَبْنَآءَ الَّذِينَ ءَامَنُواْ مَعَهُ وَاسْتَحْيُواْ نِسَآءَهُمْ

40:25 Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;''

وَمَا كَيْدُ الْكَفِرِينَ إِلاَّ فِى ضَلَـلٍ

but the plots of disbelievers are nothing but in vain!

وَقَالَ فِرْعَوْنُ ذَرُونِى أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ

40:26 Fir`awn said: "Leave me to kill Musa, and let him call his Lord!

إِنِّى أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى الاٌّرْضِ الْفَسَادَ

I fear that he may change your religion, or that he may cause mischief to appear in the land!''

وَقَالَ مُوسَى إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ مِّن كُلِّ مُتَكَبِّرٍ لاَّ يُؤْمِنُ بِيَوْمِ الْحِسَابِ

40:27 Musa said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!''

The Story of Musa and Fir`awn

Allah says,

وَلَقَدْ أَرْسَلْنَا مُوسَى ...

And indeed We sent Musa,

Allah consoles His Prophet Muhammad for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Musa bin Imran, peace be upon him, whom Allah sent with clear proof and definitive evidence.

Allah says:

... بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٢٣)

with Our **Ayat**, and a manifest authority.

Authority means proof and evidence.

إِلَى فِرْعَوْنَ ...

to Fir`awn, (who was the king of the Copts of Egypt).

... وَهَامَانَ ...

Haman, (who was his adviser).

... وَقَارُونَ ...

and Qarun, (who was the richest trader among the people of his time).

... فَقَالُوا سَاحِرٌ كَذَّابٌ (٢٤)

but they called (him): "A sorcerer, liar!''

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allah.

This is like the Ayah:

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

أَتَوَاصَوْاْ بِهِ بَلْ هُمْ قَوْمٌ طَـغُونَ

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!''

Have they transmitted this saying to these?

Nay, they are themselves a people transgressing beyond bounds! (51:52-53)

فَلَمَّا جَاءهُم بِالْحَقِّ مِنْ عِندِنَا ق...

Then, when he brought them the Truth from Us,

means, with definite evidence that Allah had sent him to them,

... َالُوا اقْتُلُوا أَبْنَاء الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءهُمْ ...

they said: "Kill with him the sons of those who believe and let their women live;"

This was a second command from Fir`awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Musa, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Musa as a bad omen. they said:

أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الأٌّرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ

"We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.''

He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.'' (7:129)

Qatadah said, this was one command after another.

... وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (٢٥)

but the plots of disbelievers are nothing but in vain!

means, their schemes and intentions -- to reduce the numbers of the Children of Israel lest they prevail over them -- were doomed to failure.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ ...

Fir`awn said: "Leave me to kill Musa, and let him call his Lord!...''

Fir`awn, may Allah curse him, resolved to kill Musa, peace be upon him, i.e., he said to his people, `let me kill him for you.'

وَلْيَدْعُ رَبَّهُ (and let him call his Lord!),

means, `I do not care.' This is the utmost in offensive stubbornness.

... إِنِّي أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ (٢٦)

I fear that he may change your religion, or that he may cause mischief to appear in the land! (means, Musa);

Fir`awn was afraid that Musa would lead his people astray and change their ways and customs. As if Fir`awn would be concerned about what Musa might do to his people!

The majority understood this as meaning, `he will change your religion and cause mischief to appear in the land.'

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (٢٧)

Musa said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!''

means, when he heard that Fir`awn had said, ذَرُونِي أَقْتُلْ مُوسَى (Leave me to kill Musa), Musa, peace be upon him, said, "I seek refuge and protection with Allah from his evil and the evil of those like him.''

So he said: إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم (Verily, I seek refuge in my Lord and your Lord) -- those who were being addressed here -- مِّن كُلِّ مُتَكَبِّرٍ (from every arrogant) means, from every evildoer, لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (who believes not in the Day of Reckoning!).

It was reported in the Hadith narrated from Abu Musa, may Allah be pleased with him, that when the Messenger of Allah was afraid of some people, he would say:

اللَّهُمَّ إنَّا نَعُوذُ بِكَ مِنْ شُرُورِهِمْ، وَنَدْرَأُ بِكَ فِي نُحُورِهِم

O Allah, we seek refuge in You from their evil and we seek Your help in repulsing them.

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَـنَهُ أَتَقْتُلُونَ رَجُلاً أَن يَقُولَ رَبِّىَ اللَّهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنَـتِ مِن رَّبِّكُمْ

40:28 And a believing man of Fir`awn's family, who hid his Faith said: "Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord?

وَإِن يَكُ كَـذِباً فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَـدِقاً يُصِبْكُمْ بَعْضُ الَّذِى يَعِدُكُمْ

And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.''

إِنَّ اللَّهَ لاَ يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

Verily, Allah guides not one who is a transgressor, a liar!

يقَومِ لَكُمُ الْمُلْكُ الْيَوْمَ ظَـهِرِينَ فِى الاٌّرْضِ فَمَن يَنصُرُنَا مِن بَأْسِ اللَّهِ إِن جَآءَنَا

40:29 "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allah, should it befall us''

قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلاَّ مَآ أَرَى وَمَآ أَهْدِيكُمْ إِلاَّ سَبِيلَ الرَّشَادِ

Fir`awn said: "I show you only that which I see, and I guide you only to the path of right policy!''

Musa was supported by a believing Man from Fir`awn's Family

Allah says,

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ ...

And a believing man of Fir`awn's family, who hid his Faith said: "Would you kill a man because he says: `My Lord is Allah,'

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir`awn.

As-Suddi said, he was a cousin (son of the paternal uncle) of Fir`awn. And it was said that he was the one who was saved along with Musa, peace be upon him.

Ibn Jurayj reported that Ibn Abbas, may Allah be pleased with him, said,

"No one from among the family of Fir`awn believed apart from this man, the wife of Fir`awn, and the one who said, يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ ("O Musa! Verily, the chiefs are taking counsel together about you, to kill you.")'' (28:20)

This was narrated by Ibn Abi Hatim.

This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir`awn said, ذَرُونِي أَقْتُلْ مُوسَى (Leave me to kill Musa).

The man was seized with anger for the sake of Allah, and the best of **Jihad** is to speak a just word before an unjust ruler, as is stated in the Hadith. There is no greater example of this than the words that this man said to Fir`awn:

... أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ ...

> Would you kill a man because he says: `My Lord is Allah,

Al-Bukhari narrated a similar story in his Sahih from `Urwah bin Az-Zubayr, may Allah be pleased with him, who said:

> "I said to `bdullah bin `Amr bin Al-`As, may Allah be pleased with him: `Tell me, what was the worst thing the idolators did to the Messenger of Allah?'
>
> He said, `While the Messenger of Allah was praying in the courtyard of the **Ka`bah**, Uqbah bin Abi Mu`it came and grabbed the shoulder of the Messenger of Allah and started twisting his garment so that it strangled him. Abu Bakr, may Allah be pleased with him, came and grabbed (Uqbah's) shoulder and pushed him away from the Prophet, then he said,
>
> أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ
>
> Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord.'''
>
> This was recorded by Al-Bukhari.

Allah's saying;

... وَقَدْ جَاءكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ ...

and he has come to you with clear signs from your Lord,

> means, "how can you kill a man just because he says, `My Lord is Allah,' and he brings proof that what he is saying is the truth''

Then, for the sake of argument, he went along with them and said,

... وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ الَّذِي يَعِدُكُمْ ...

And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.

> meaning, `if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allah will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.'

Allah tells us that Musa asked Fir`awn and his people to leave them in peace, as Allah says:

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ

أَنْ أَدُّوا إِلَىَّ عِبَادَ اللَّهِ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

وَأَن لاَّ تَعْلُوا عَلَى اللَّهِ إِنِّى ءَاتِيكُمْ بِسُلْطَانٍ مُّبِينٍ

وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ

وَإِن لَّمْ تُؤْمِنُوا لِى فَاعْتَزِلُونِ

> And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone.'' (44:17-21)

Similarly, the Messenger of Allah told the Quraysh to leave him alone and let him call the servants of Allah to Allah; he asked them not to harm him, and to uphold the ties of kinship that existed between him and them, by not harming him.

Allah says:

قُل لاَّ أَسْـَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى

Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.'' (42:23)

meaning, `do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.'

This was the basis of the truce agreed upon on the day of Al-**Hudaybiyyah**, which was a manifest victory.

... إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ (٢٨)

Verily, Allah guides not one who is a transgressor, a liar!

means, `if the one who claims to have been sent by Allah is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allah would not have guided him and made his words and actions rational and consistent as you see them.'

Then this believer warned his people that they would lose the blessings Allah bestowed upon them and that the vengeance of Allah would befall them:

يَا قَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ ...

O my people! Yours is the kingdom today, you being dominant in the land.

means, `Allah has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allah and believing in his Messenger, and beware of the punishment of Allah if you reject His Messenger.'

... فَمَن يَنصُرُنَا مِن بَأْسِ اللَّهِ إِنْ جَاءنَا ...

But who will save us from the torment of Allah, should it befall us?

means, `these soldiers and troops will not avail you anything and will not ward off the punishment of Allah, if He decides to punish us.'

Fir`awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir`awn:

... قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى ...

Fir`awn said: "I show you only that which I see,"

meaning, `I only tell you and advise you to do that which I think is good for myself, too.' But Fir`awn lied, because he knew that Musa was telling the truth concerning the Message which he brought.

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَـؤُلاءِ إِلاَّ رَبُّ السَّمَـوَتِ وَالأٌّرْضِ بَصَآئِرَ

(Musa) said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.'' (17:102)

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them (those **Ayat**) wrongfully and arrogantly, though they were themselves convinced thereof, (27:14)

مَا أُرِيكُمْ إِلَّا مَا أَرَى (I show you only that which I see), --

Fir`awn uttered a lie and a fabrication; he betrayed Allah and His Messenger, and cheated his people by not advising them sincerely.

... وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ (٢٩)

and I guide you only to the path of right policy!

means, `and I am only calling you to the path of truth, sincerity and guidance.'

This was also a lie, but his people obeyed him and followed him.

Allah says:

فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

they followed the command of Fir`awn, and the command of Fir`awn was no right guide, (11:97)

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

And Fir`awn led his people astray, and he did not guide them. (20:79)

According to a Hadith:

مَا مِنْ إِمَامٍ يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَام

There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey.''

And Allah is the Guide to the straight path.

وَقَالَ الَّذِى ءَامَنَ يقَوْمِ إِنِّى أَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الاٌّحْزَابِ

40:30 And he who believed said:

"O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!''

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ

40:31 "Like the end of the people of Nuh, and `Ad, and Thamud and those who came after them.

وَمَا اللَّهُ يُرِيدُ ظُلْماً لِّلْعِبَادِ

And Allah wills no injustice for (His) servants.''

وَيقَوْمِ إِنِّى أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

40:32 "And, O my people! Verily, I fear for you the Day when there will be mutual calling.''

يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ

40:33 A Day when you will turn your backs and flee having no protector from Allah.

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

And whomsoever Allah sends astray, for him there is no guide.

وَلَقَدْ جَآءَكُـمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَـتِ فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُـمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولاً

40:34 And indeed Yusuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allah send after him.''

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ

Thus Allah leaves astray him who is a transgressor and a skeptic.

الَّذِينَ يُجَـدِلُونَ فِى ءَايَـتِ اللَّهِ بِغَيْرِ سُلْطَـنٍ أَتَـهُمْ كَبُرَ مَقْتاً عِندَ اللَّهِ وَعِندَ الَّذِينَ ءَامَنُواْ

40:35 Those who dispute about the Ayat of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُـلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

Thus does Allah seal up the heart of every arrogant, tyrant.

Allah informs,

وَقَالَ الَّذِي آمَنَ ...

And he who believed said:

Here Allah tells us that this righteous man, the believer from among the family of Fir`awn, warned his people of the punishment of Allah in this world and the Hereafter, saying,

... يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!),

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ ...

"Like the end of the people of Nuh, and `Ad, and Thamud and those who came after them.

meaning, those of the earlier nations who disbelieved the Messengers of Allah, such as the people of **Nuh**, **`Ad**, **Thamud** and the disbelieving nations who came after them, how the punishment of Allah came upon them and they had no one to protect them or ward off that punishment.

... وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

And Allah wills no injustice for (His) servants.

means, Allah destroyed them for their sins and for their disbelief in and rejection of His Messengers;

this was His command and His decree concerning them that was fulfilled.

Then he said:

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (٣٢)

And, O my people! Verily, I fear for you the Day when there will be mutual calling.

meaning, the Day of Resurrection.

يَوْمَ تُوَلُّونَ مُدْبِرِينَ ...

A Day when you will turn your backs and flee,

means, running away.

كَلاَّ لاَ وَزَرَ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

No! There is no refuge! Unto your Lord will be the place of rest that Day. (75:11-12)

Allah says:

... مَا لَكُم مِّنَ اللَّهِ مِنْ عَاصِمٍ ...

having no protector from Allah.

meaning, `you will have no one to protect you from the punishment and torment of Allah.'

... وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣)

And whomsoever Allah sends astray, for him there is no guide.

means, whomever Allah sends astray will have no other guide except Him.

Allah's saying:

وَلَقَدْ جَاءكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ ...

And indeed Yusuf came to you, in times gone by, with clear signs,

refers to the people of Egypt.

Allah sent a Messenger to them before the time of Musa, peace be upon him, in the person of Yusuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allah with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government.

Allah says:

... فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءكُم بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا ...

but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allah send after him.''

> means, `you despaired, and said by way of wishful thinking,'
>
> ... لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا ...
>
> No Messenger will Allah send after him.
>
> This was because of their disbelief and rejection (of the Messengers).

... كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ (٣٤)

Thus Allah leaves astray him who is a transgressor and a skeptic.

> means, this is the state of the one whom Allah sends astray because of his sinful actions and the doubts in his heart.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ...

Those who dispute about the **Ayat** of Allah, without any authority that has come to them,

> means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allah, Allah will hate them with the utmost loathing.

Allah says:

... كَبُرَ مَقْتًا عِندَ اللَّهِ وَعِندَ الَّذِينَ آمَنُوا ...

it is greatly hateful and disgusting to Allah and to those who believe.

> meaning, the believers too will despise those who are like this, and whoever is like this, Allah will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil.

Allah says:

... كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبِ مُتَكَبِّرٍ ...

Thus does Allah seal up the heart of every arrogant.

> meaning, so that they cannot follow the truth.

... جَبَّارٍ (٣٥)

tyrant.

وَقَالَ فَرْعَوْنُ يهَـمَـنُ ابْنِ لِى صَرْحاً لَّعَـلِّى أَبْلُغُ الأَّسْبَـبَ

40:36 And Fir`awn said: "O Haman! Build me a lofty tower that I may arrive at the ways –

أَسْبَـبَ السَّمَـوَتِ

40:37 The ways of the heavens,

فَأَطَّلِعَ إِلَى إِلَـهِ مُوسَى وَإِنِّى لاّظُنُّهُ كَـذِباً

and I may look upon the God of Musa, but verily, I think him to be a liar.''

وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلاَّ فِى تَبَابٍ

Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir`awn led to nothing but loss and destruction.

How Fir`awn mocked the Lord of Musa

Allah tells,

وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا ...

And Fir`awn said: "O Haman! Build me a lofty tower

Allah tells us of the arrogant and hostile defiance of Fir`awn and his rejection of Musa, when he commanded his minister Haman to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allah says:

فَأَوْقِدْ لِى يَهَـمَـنُ عَلَى الطِّينِ فَاجْعَل لِّى صَرْحاً

So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a lofty tower. (28:38)

... لَّعَلِّي أَبْلُغُ الْأَسْبَابَ (٣٦)

أَسْبَابَ السَّمَاوَاتِ ...

that I may arrive at the ways -- the ways of the heavens,

Sa`id bin Jubayr and Abu Salih said,

"The gates of the heavens.''

Or it was said, the ways of the heavens.

... فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ...

and I may look upon the God of Musa, but verily, I think him to be a liar.

> Because of his disbelief and defiance, he did not believe that Allah had sent Musa to him.

Allah says:

... وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ...

Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path;

> means, this act of his (building the tower), by means of which he wanted to deceive his people and make them think that he could prove that Musa was lying.

Allah says:

... وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ (٣٧)

and the plot of Fir`awn led to nothing but loss and destruction.

Ibn Abbas and Mujahid said,

> "Meaning nothing but ruin.''

وَقَالَ الَّذِى ءَامَنَ يقَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ

40:38 And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct.''

يقَوْمِ إِنَّمَا هَـذِهِ الْحَيَوٰةُ الدُّنْيَا مَتَـعٌ وَإِنَّ الاٌّخِرَةَ هِىَ دَارُ الْقَـرَارِ

40:39 "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever.''

مَنْ عَمِلَ سَيِّئَةً فَلاَ يُجْزَى إِلاَّ مِثْلَهَا

40:40 "Whoever does an evil deed, will not be requited except the like thereof;

وَمَنْ عَمِلَ صَـلِحاً مِّن ذَكَـرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.''

More of what the Believer from Fir`awn's Family said

Allah tells that,

وَقَالَ الَّذِي آمَنَ ...

And the man who believed said:

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

... يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ (٣٨)

O my people! Follow me, I will guide you to the way of right conduct.

This is in contrast to the false claim of Fir`awn: وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ (and I guide you only to the path of right policy). (40:29)

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allah, Musa, peace be upon him.

He said:

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ ...

O my people! Truly, this life of the world is nothing but an enjoyment,

meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

... وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

and verily, the Hereafter that is the home that will remain forever.

means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell.

Allah says:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ...

Whosoever does an evil deed, will not be requited except the like thereof; (means, one like it).

... وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.

means, the reward cannot be enumerated, but Allah will give an immense reward without end. And Allah is the Guide to the straight path.

وَيَقَوْمِ مَا لِى أَدْعُوكُمْ إِلَى النَّجَوةِ وَتَدْعُونَنِى إِلَى النَّارِ

40:41 "And O my people! How is it that I call you to salvation while you call me to the Fire!''

تَدْعُونَنِى لاٌّكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِى بِهِ عِلْمٌ وَأَنَاْ أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ

40:42 "You invite me to disbelieve in Allah, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!''

لاَ جَرَمَ أَنَّمَا تَدْعُونَنِى إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِى الدُّنْيَا وَلاَ فِى الاٌّخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَـبُ النَّارِ

40:43 "La Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allah, and the transgressors, they shall be the dwellers of the Fire!''

فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِى إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

40:44 "And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) servants.''

فَوقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُواْ وَحَاقَ بِـَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ

40:45 So, Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir`awn's people.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوّاً وَعَشِيّاً وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُواْ ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

40:46 The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir`awn's people into the severest torment!''

The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

Allah informs that the believer said:

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ ...

"And O my people! How is it that I call you to salvation,

That believer said: `Why do I call you to salvation, which is the worship of Allah alone with no partner or associate, and belief in His Messenger, whom He has sent,'

... وَتَدْعُونَنِي إِلَى النَّارِ (٤١)

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ ...

while you call me to the Fire! You invite me to disbelieve in Allah, and to join partners in worship with Him of which I have no knowledge;

means, on the basis of ignorance, with no proof or evidence.

... وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ (٤٢)

and I invite you to the Almighty, the Oft-Forgiving!

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ ...

La Jarama, you call me to one,

They say it means, "Truly.''

As-Suddi and Ibn Jarir said that the meaning of His saying:

لَا جَرَمَ (**La jarama**) means "Truly.''

Ad-Dahhak said:

لَا جَرَمَ (**La Jarama**) means, "No lie.''

Ali bin Abi Talhah and Ibn Abbas said:

> لَا جَرَمَ (**La Jarama**) means, "Indeed, the one that you call me to of idols and false gods
>
> ... لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ ...
>
> that does not have a claim in this world or in the Hereafter.''

Mujahid said, "The idols that do not have anything.''

Qatadah said,

> "This means that idols possess no power either to benefit or to harm.''

As-Suddi said,

> "They do not respond to those who call upon them, either in this world or in the Hereafter.''
>
> This is like the Ayah:
>
> وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ
>
> وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ
>
> And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them And when the people are gathered, they will become their enemies and deny their worship. (46:5-6)
>
> إِن تَدْعُوهُمْ لاَ يَسْمَعُواْ دُعَآءَكُمْ وَلَوْ سَمِعُواْ مَا اسْتَجَابُواْ لَكُمْ
>
> If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you. (35:14)

... وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ ...

And our return will be to Allah,

> means, in the Hereafter, where He will reward or punish each person according to his deeds.

He says:

... وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ (٤٣)

and the transgressors, they shall be the dwellers of the Fire!

> meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allah.

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ...

And you will remember what I am telling you,

> means, `you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

... وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ ...

and my affair I leave it to Allah.

> means, `I put my trust in Allah and seek His help, and I renounce you utterly.'

... إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (٤٤)

Verily, Allah is the All-Seer of (His) servants.

> means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ...

So Allah saved him from the evils that they plotted,

means, in this world and in the Hereafter;

in this world, Allah saved him along with Musa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

Allah says:

... وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥)

while an evil torment encompassed Fir`awn's people.

this refers to drowning in the sea,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ...

The Fire, they are exposed to it, morning and afternoon.

then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell.

Allah says:

... وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٦)

And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir`awn's people to the severest torment!''

meaning, more intense pain and greater agony.

This Ayah contains one of the major proofs used by the **Ahlus-Sunnah** to prove that there will be torment in the grave during the period of **Al-Barzakh**; it is the phrase: النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا (The Fire, they are exposed to it, morning and afternoon). But the question arises: this Ayah was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of **Al-Barzakh**.

Imam Ahmad recorded from A'ishah, may Allah be pleased with her, that a Jewish woman used to serve

her, and whenever A'ishah did her a favor, the Jewish woman would say,

"May Allah save you from the torment of the grave.''

A'ishah said, "Then the Messenger of Allah came in, and I said, `O Messenger of Allah, will there be any torment in the grave before the Day of Resurrection?'

He said,

لَا، مَنْ زَعَمَ ذَلِكَ؟

No, who said that?

I said, `This Jewish woman, whenever I do her a favor, she says: May Allah save you from the torment of the grave.'''

The Messenger of Allah said,

كَذَبَتْ يَهُودُ وَهُمْ عَلَى اللهِ أَكْذَبُ، لَا عَذَابَ دُونَ يَوْمِ الْقِيَامَةِ

The Jews are lying, and they tell more lies about Allah. There is no torment except on the Day of Resurrection.

Then as much time passed as Allah willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

الْقَبْرُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ،

أَيُّهَا النَّاسُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَضَحِكْتُمْ قَلِيلًا،

أَيُّهَا النَّاسُ، اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَق

The grave is like patches of dark night!

O people, if you knew what I know, you would weep much and laugh little.

> O people, seek refuge with Allah from the torment of the grave, for the torment of the grave is real.''

This chain of narration is Sahih according to the conditions of Al-Bukhari and Muslim, although they did not record it.

It was said, `how can this report be reconciled with the fact that the Ayah was revealed in Makkah and the Ayah indicates that there will be torment during the period of **Al-Barzakh**?'

The answer is that the Ayah refers to the souls (of Fir`awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in **Al-Barzakh**, and their feeling pain as a result, this is indicated in the **Sunnah**, in some Hadiths which we will mention below.

It was said that this Ayah refers to the punishment of the disbelievers in **Al-Barzakh**, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the Hadith recorded by Imam Ahmad from A'ishah, may Allah be pleased with her, according to which the Messenger of Allah entered upon A'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave.''

The Messenger of Allah was worried and said:

إِنَّمَا يُفْتَنُ يَهُود

Only the Jews will be tested.

A'ishah, may Allah be pleased with her, said, "Several nights passed, then the Messenger of Allah said:

أَلَا إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُور

Verily you will be tested in the graves.''

A'ishah, may Allah be pleased with her, said,

"After that, the Messenger of Allah used to seek refuge with Allah from the torment of the grave.''

This was also recorded by Muslim.

It could be said that this **Ayah** indicates that the souls will be punished in **Al-Barzakh**, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allah revealed something about the torment of the grave to His Prophet, he sought refuge with Allah from that. And Allah knows best.

The Hadiths which speak of the torment of the grave are very many.

Qatadah said, concerning the Ayah, غُدُوًّا وَعَشِيًّا (morning and afternoon),

"(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir`awn, this is your position.''

Ibn Zayd said,

"They are there today, being exposed to it morning and evening, until the Hour begins. وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!'')

The people of Fir`awn are like foolish camels, stumbling into rocks and trees without thinking.''

Imam Ahmad recorded that Ibn Umar, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هذَا مَقْعَدُكَ حَتْى يَبْعَثَكَ اللهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَة

When one of you dies, he is shown his place (in Paradise or Hell) morning and evening; if he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell. It will be said to him, this is your place until Allah resurrects you to go to it on the Day of Resurrection.''

It was also reported in the Two Sahihs.

وَإِذْ يَتَحَآجُّونَ فِى النَّـارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْـبَرُواْ

40:47 And, when they will dispute in the Fire, the weak will say to those who were arrogant:

إِنَّا كُنَّا لَكُمْ تَبَعاً فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيباً مِّنَ النَّارِ

"Verily, we followed you, can you then take from us some portion of the Fire?''

قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا كُلٌّ فِيهَآ

40:48 Those who were arrogant will say: "We are all (together) in this (Fire)!

إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

Verily, Allah has judged between (His) servants!''

وَقَالَ الَّذِينَ فِى النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُواْ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْماً مِّنَ الْعَذَابِ

40:49 And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!''

قَالُواْ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَـتِ

40:50 They will say: "Did there not come to you, your Messengers with (clear) evidences?''

قَالُواْ بَلَى

They will say: "Yes.''

قَالُواْ فَادْعُواْ

They will reply: "Then call (as you like)!

وَمَا دُعَاءُ الْكَـفِرِينَ إِلاَّ فِى ضَلَـلٍ

And the invocation of the disbelievers is nothing but in vain!''

The Dispute of the People of Hell

Allah says,

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاء لِلَّذِينَ اسْتَكْبَرُوا ...

And, when they will dispute in the Fire, the weak will say to those who were arrogant:

Allah tells us how the people of Hell will dispute and argue with one another, and Fir`awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

... إِنَّا كُنَّا لَكُمْ تَبَعًا ...

Verily, we followed you,

> meaning, `we obeyed you and heeded your call to disbelief and misguidance in the world, '

... فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ (٤٧)

can you then take from us some portion of the Fire?

> means, `can you carry a part of our burden for us?'

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا ...

Those who were arrogant will say: "We are all (together) in this (Fire)!...''

> meaning, `we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

... إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (٤٨)

Verily, Allah has judged (His) servants!

> means, `He has shared out the punishment among us according to what each of us deserves'.
>
> This is like the Ayah:
>
> قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ
>
> He will say: "For each one there is double (torment), but you know not.'' (7:38)

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ (٤٩)

And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!''

> They know that Allah will not answer them and will not listen to their prayer, because He said,

اخْسَئُوا فِيهَا وَلاَ تُكَلِّمُونِ

Remain you in it with ignominy! And speak you not to Me! (23:108),

so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allah to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ ...

Did there not come to you, your Messengers with (clear) evidences?

meaning, was not proof established in the world on the lips of the Messengers

... قَالُوا بَلَى ...

... قَالُوا فَادْعُوا ...

They will say: "Yes.''

They will reply: "Then call (as you like)!...''

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allah will not respond and He will not lighten the torment for you.'

They will say:

... وَمَا دُعَاء الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (٥٠)

And the invocation of the disbelievers is nothing but in vain!

meaning, it will not be accepted or responded to.

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

40:51 Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, --

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ

40:52 The Day when their excuses will be of no profit to wrongdoers.

وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

Theirs will be the curse, and theirs will be the evil abode.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِى إِسْرَءِيلَ الْكِتَـبَ

40:53 And, indeed We gave Musa the guidance, and We caused the Children of Israel to inherit the Scripture –

هُدًى وَذِكْرَى لاٌّوْلِى الاٌّلْبَـبِ

40:54 A guide and a reminder for men of understanding.

فَاصْبِرْ

40:55 So be patient.

إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِىِّ وَالاٌّبْكَارِ

Verily, the promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the `Ashi and in the Ibkar.

إِنَّ الَّذِينَ يُجَـدِلُونَ فِى ءَايَـتِ اللَّهِ بِغَيْرِ سُلْطَـنٍ أَتَـهُمْ إِن فِى صُدُورِهِمْ إِلاَّ كِبْرٌ مَّـا هُم بِبَـلِغِيهِ

40:56 Verily, those who dispute about the Ayat of Allah, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it.

فَاسْتَعِذْ بِاللَّهِ إِنَّـهُ هُوَ السَّمِيعُ الْبَصِيرُ

So seek refuge in Allah. Verily, it is He Who is the All-Hearer, the All-Seer.

The Victory of the Messengers and the Believers

Allah says,

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا ...

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life.

As-Suddi said,

"Allah never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world.''

Allah granted victory to His Prophet Muhammad and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madinah, where He gave him supporters and helpers. Then He caused him to prevail over the idolators

on the day of **Badr**, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allah enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of **Al-Haram**. Through him, Allah saved it from its disbelief and **Shirk**. Then Allah enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allah in crowds. Then Allah took him (in death), because of his high status and honor, and He established his Companions as his **Khalifahs**. They conveyed the religion of Allah from him, called mankind to Allah, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muhammad spread throughout the world, east and west. This religion will continue to prevail until the Hour begins.

Allah says:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ (٥١)

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.

> meaning, on the Day of Resurrection the victory will be greater and more complete.

Mujahid said,

> "The witnesses are the angels.''

يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ ...

The Day when their excuses will be of no profit to wrongdoers.

> is referring to the same as; وَيَوْمَ يَقُومُ الْأَشْهَادُ (...the Day when the witnesses will stand forth).
>
> Others read it with that meaning;

...وَيَوْمَ يَقُومُ الْأَشْهَادُ (٥١) يَوْمَ لَا يَنفَعُ الظَّالِمِينَ ...

And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers. (and the wrongdoers are the idolators).

مَعْذِرَتُهُمْ (their excuses),

means, no excuse or ransom will be accepted from them.

... وَلَهُمُ اللَّعْنَةُ ...

Theirs will be the curse,

means, they will be cast out far away from the mercy of Allah.

... وَلَهُمْ سُوءُ الدَّارِ (٥٢)

and theirs will be the evil abode.

means, the Hell-fire,

as As-Suddi said, a terrible abode and dwelling place.

Indication that the Messenger and the Believers will prevail just as Musa and the Children of Israel prevailed

Allah says,

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى ...

And, indeed We gave Musa the guidance.

means, the guidance and light with which Allah sent him.

... وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ (٥٣)

and We caused the Children of Israel to inherit the Scripture.

means, `We caused them to prevail in the end and they inherited the land and accumulated

wealth of Fir`awn, because of their patience in obeying Allah and following His Messenger Musa.'

The Scripture which they inherited, the **Tawrah**, was

هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ (٥٤)

A guide and a reminder for men of understanding.

i.e. those of a sound and upright nature.

Then Allah says,

فَاصْبِرْ ...

So be patient,

means, `O Muhammad,'

... إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

Verily, the promise of Allah is true,

means, `We have promised that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allah does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

... وَاسْتَغْفِرْ لِذَنبِكَ ...

and ask forgiveness for your fault,

This encourages the **Ummah** to seek forgiveness.

... وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ ...

and glorify the praises of your Lord in the **`Ashi**,

meaning, at the end of the day and the beginning of the night,

... وَالْإِبْكَارِ (٥٥)

and in the **Ibkar**.

meaning, at the beginning of the day and the end of the night.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ...

Verily, those who dispute about the **Ayat** of Allah, without any authority having come to them,

> means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allah.

... إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَالِغِيهِ ...

there is nothing else in their breasts except pride. They will never have it.

> means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

... فَاسْتَعِذْ بِاللَّهِ ...

So seek refuge in Allah.

> means, from being like these people,
>
> or seek refuge with Him from being like these people who dispute about the **Ayat** of Allah without any authority having come to them.

... إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (٥٦)

Verily, it is He Who is the All-Hearer, the All-Seer.

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَـكِنَّ أَكْـثَرَ النَّاسِ لاَ يَعْلَمُونَ

40:57 The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.

وَمَا يَسْتَوِى الأَعْمَى وَالْبَصِيرُ

40:58 And not equal are the blind and those who see;

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَلاَ الْمُسِىءُ

nor those who believe, and do righteous good deeds, and those who do evil.

قَلِيـلاً مَّا تَتَذَكَّرُونَ

Little do you remember!

إِنَّ السَّاعَةَ لآتِيَـةٌ لاَّ رَيْبَ فِيهَا

40:59 Verily, the Hour is surely coming, there is no doubt about it,

وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

yet most men believe not.

Life after Death

Allah tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allah says:

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالأَرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead!

Yes, He surely is able to do all things. (46:33)

And Allah says here:

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٥٧)

The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.

hence they do not think about or ponder this proof.

Similarly, many of the Arabs recognized that Allah had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied.

Then Allah says:

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ (٥٨)

And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches -- there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

قَلِيلًا مَّا تَتَذَكَّرُونَ (Little do you remember!),

means, most of the people remember little.

إِنَّ السَّاعَةَ لَآتِيَةٌ ...

Verily, the Hour (Day of Judgement) is surely coming,

means, it will indeed come to pass.

... لَّا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (٥٩)

there is no doubt about it, yet most men believe not.

> means, they do not believe in it, and in fact they doubt its existence altogether.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

40:60 And your Lord said: "Call upon Me, I will answer you.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Verily, those who scorn My worship they will surely enter Hell in humiliation!''

The Command to call upon Allah By His grace and kindness,

وَقَالَ رَبُّكُمْ ...

And your Lord said:

Allah encourages His servants to call upon Him, and He guarantees to respond.

Sufyan Ath-Thawri used to say:

> "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord.''
>
> This was recorded by Ibn Abi Hatim.

Similarly; the poet said:

> "Allah hates not to be asked, and the son of Adam hates to be asked.''

Qatadah said that Ka`b Al-Ahbar said,

"This **Ummah** has been given three things which were not given to any nation before, only to Prophets.

- When Allah sent a Prophet, He said to him, `You are a witness over your nation.' But you have been made witnesses over mankind;
- it was said to the Prophets individually, `Allah has not laid upon you any hardship in religion,' but He said to this entire **Ummah**: وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ (and (Allah) has not laid upon you in religion any hardship), (22:78) and
- it was said to the Prophets individually; `Call upon Me, I will answer you,' but it was said to this **Ummah**, ادْعُونِي أَسْتَجِبْ لَكُم (Call upon Me, I will answer you).''

This was recorded by Ibn Abi Hatim.

Imam Ahmad recorded that Al-Nu`man bin Bashir, may Allah be pleased with him, said,

"The Messenger of Allah said:

إِنَّ الدُّعَاءَ هُوَ الْعِبَادَة

Indeed the supplication is the worship.''

Then he recited,

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!''.

This was also recorded by the Sunan compilers; At-Tirmdhi, An-Nasa'i, Ibn Majah, and Ibn Abi Hatim and Ibn Jarir.

At-Tirmidhi said, "**Hasan Sahih**.''

It was also recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Jarir with a different chain of narration.

Allah's saying:

... إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي ...

Verily, those who scorn My worship,

means, `those who are too proud to call on Me and single Me out,'

... سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (٦٠)

they will surely enter Hell in humiliation!

means, in disgrace and insignificance.

Imam Ahmad recorded from `Amr bin Shu`ayb from his father, from his grandfather that the Prophet said:

يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسُ، تَعْلُوهُمْ نَارُ الْأَنْيَارِ، يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ، عُصَارَةِ أَهْلِ النَّارِ

The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called **Bulas**. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.''

اللَّهُ الَّذِى جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُواْ فِيهِ وَالنَّهَارَ مُبْصِراً

40:61 Allah, it is He Who has made the night for you that you may rest therein and the day for you to see.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ

Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks.

ذَلِكُـمُ اللَّهُ رَبُّـكُمْ خَـلِقُ كُـلِّ شَىْءٍ لاَّ إِلَـهَ إِلاَّ هُوَ

40:62 That is Allah, your Lord, the Creator of all things, La ilaha ila Huwa.

فَأَنَّى تُؤْفَكُونَ

How then are you turning away?

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُواْ بِـَايَـتِ اللَّهِ يَجْحَدُونَ

40:63 Thus were turned away those who used to deny the Ayat of Allah.

اللَّهُ الَّذِى جَعَـلَ لَكُـمُ الاٌّرْضَ قَـرَاراً وَالسَّمَآءَ بِنَـآءً وَصَوَّرَكُـمْ فَأَحْسَنَ صُوَرَكُـمْ وَرَزَقَكُـمْ مِّنَ الطَّيِّبَـتِ

40:64 Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things.

ذَلِكُمُ اللَّهُ رَبُّكُـمْ فَتَبَـرَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists.

هُوَ الْحَىُّ لاَ إِلَـهَ إِلاَّ هُوَ فَـادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

40:65 He is the Ever Living, La ilaha illa Huwa; so invoke Him making the religion for Him Alone.

الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ

All the praises and thanks be to Allah, the Lord of all that exits.

Signs of the Power and Oneness of Allah

Allah the exalted say;

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ...

Allah, it is He Who has made the night for you that you may rest therein and the day for you to see.

Allah reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

... إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٦١)

Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks.

means, they do not express gratitude for the favors which Allah bestows upon them.

Then Allah says:

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ ...

That is Allah, your Lord, the Creator of all things, **La ilaha illa Huwa**.

means, the One Who does all of these things is Allah, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

... فَأَنَّى تُؤْفَكُونَ (٦٢)

How then are you turning away?

> means, `how can you worship idols which cannot create anything but are themselves hand-made and carved?'

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ (٦٣)

Thus were turned away those who used to deny the **Ayat** of Allah.

> means, just as these people (Quraysh) were led astray by their worship of gods other than Allah, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allah.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا ...

Allah, it is He Who has made for you the earth as a dwelling place,

> means, `He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

... وَالسَّمَاء بِنَاء ...

and the sky as a canopy,

> means, `a roof covering and protecting the world.'

... وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ...

and has given you shape and made your shapes good,

means, `He created you in the best and most perfect form.'

... وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ...

and has provided you with good and pure things.

means, of food and drink in this world.

Allah states that that He is the Creator of the dwelling place and of the inhabitants and of the provision; He is the Creator and Provider, as He says in Surah **Al-Baqarah**:

يَـأَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ فِرَاشاً وَالسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلَّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may have **Taqwa**. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah while you know. (2:21-22)

And here Allah says, after mentioning the creation of all these things:

... ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (٦٤)

That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists.

meaning, exalted and sanctified and glorified be Allah, the Lord of all the worlds.

Then He says:

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ ...

He is the Ever Living, **La ilaha illa Huwa**;

means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

لَا إِلَهَ إِلَّا هُوَ (**La ilaha illa Huwa**),

means, there is none comparable or equal to Him.

... فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ...

so invoke Him making the religion for Him Alone.

means, affirm His Oneness by testifying that there is no God but He.

Imam Ahmad recorded that after ending every prayer, Abdullah bin Az-Zubayr used to say:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ،لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

لَا إِلَهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ،

لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ،

لَا إِلَهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُون

There is no (true) God except Allah Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things;

there is no strength and no power except with Allah;

there is no (true) God except Allah and we worship none but Him;

to Him belong blessings and virtue and goodly praise;

there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that.

He said,

"The Messenger of Allah used to say the **Tahlil** in this fashion after every prayer.''

Similar was also recorded by Muslim, Abu Dawud and An-Nasa'i.

... الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٦٥)

All the praises and thanks be to Allah, the Lord of all that exits.

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَآءَنِى الْبَيِّنَـتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَـلَمِينَ

40:66 Say: "I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.

هُوَ الَّذِى خَلَقَكُمْ مِّن تُرَابٍ

40:67 It is He, Who has created you from dust,

ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً

then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant,

ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخاً وَمِنكُمْ مَّن يُتَوَفَّى مِن قَبْلُ

then (makes you grow) to reach the age of full strength, and afterwards to be old -- though some among you die before --

وَلِتَبْلُغُوا أَجَلاً مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

and that you reach an appointed term in order that you may understand.

هُوَ الَّذِى يُحْيِى وَيُمِيتُ

40:68 It is He Who gives life and causes death.

فَإِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

And when He decides upon a thing He says to it only: "Be!'' -

and it is.

The Prohibition of Shirk, the Order for Tawhid, and the Evidence

Allah says,

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءنِيَ الْبَيِّنَاتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ (٦٦)

Say: "I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.

Allah says, `say, O Muhammad, to these idolators, that Allah forbids them to worship anyone, such as these idols and false gods, except Him.'

Allah explains that no one apart from Him is deserving of worship, as He says:

هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ...

It is He, Who has created you from dust, then from a **Nutfah** then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.

meaning, He is the One Who Alone, with no partner or associate, causes you to pass through

these different stages, and this happens in accordance with His command, will and decree.

... وَمِنكُم مَّن يُتَوَفَّى مِن قَبْلُ ...

though some among you die before,

means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allah says:

لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِى الأَرْحَامِ مَا نَشَآءُ إِلَى أَجَلٍ مُّسَمًّى

that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term. (22:5)

... وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ (٦٧)

and that you reach an appointed term in order that you may understand.

Ibn Jurayj said,

"In order that you may remember the Resurrection.''

Then Allah says:

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ...

It is He Who gives life and causes death.

meaning, He is the Only One Who does that, and none is able to do that except He.

... فَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (٦٨)

And when He decides upon a thing He says to it only: "Be!'' -- and it is.

means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَـدِلُونَ فِى ءَايَـتِ اللَّهِ أَنَّى يُصْرَفُونَ

40:69 See you not those who dispute about the Ayat of Allah? How are they turning away?

الَّذِينَ كَذَّبُواْ بِالْكِـتَـبِ وَبِمَآ أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ

40:70 Those who deny the Book, and that with which We sent Our Messengers they will come to know.

إِذِ الأٌّغْلَـلُ فِى أَعْنَـقِهِمْ و السَّلَـسِلُ يُسْحَبُونَ

40:71 When iron collars will be rounded over their necks, and the chains, they shall be dragged along,

فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ

40:72 In the boiling water, then they will be burned in the Fire.

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ

40:73 Then it will be said to them: "Where are (all) those whom you used to consider partners!''

مِن دُونِ اللَّهِ

40:74 ''Besides Allah''

قَـالُواْ ضَـلُّواْ عَنَّا بَل لَّمْ نَكُنْ نَّدْعُواْ مِن قَبْلُ شَيْئاً كَذَلِكَ يُضِلُّ اللَّهُ الْكَـفِرِينَ

They will say: "They have vanished from us. Nay, we did not call upon anything before.'' Thus Allah leads astray the disbelievers.

ذَٰلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ فِى الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ

40:75 That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.

ادْخُلُوا أَبْوَبَ جَهَنَّمَ خَـلِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

40:76 Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!

The End of Those Who dispute and deny the Signs of Allah

Allah says,

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصْرَفُونَ (٦٩)

See you not those who dispute about the **Ayat** of Allah? How are they turning away?

Allah says, `do you not wonder, O Muhammad, at those who deny the signs of Allah and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ...

Those who deny the Book, and that with which We sent Our Messengers,

means, guidance and clear proof.

... فَسَوْفَ يَعْلَمُونَ (٧٠)

they will come to know.

This is a stern warning and clear threat from the Lord to these people.

This is like the Ayah:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Woe that Day to the deniers! (77:15)

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ ...

When iron collars will be rounded over their necks, and the chains.

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire.

Allah says:

... يُسْحَبُونَ (٧١)

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ (٧٢)

they shall be dragged along, in the boiling water, then they will be burned in the Fire.

This is like the Ayat:

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

This is the Hell which the criminals denied. They will go between it and the fierce boiling water! (55:43-44)

After describing how they will eat **Zaqqum** (a bitter tree of Hell) and drink **Hamim** (boiling water),

Allah says:

ثُمَّ إِنَّ مَرْجِعَهُمْ لإِلَى الْجَحِيمِ

Then thereafter, verily, their return is to the flaming fire of Hell. (37:68)

And Allah says:

وَأَصْحَـبُ الشِّمَالِ مَآ أَصْحَـبُ الشِّمَالِ

فِى سَمُومٍ وَحَمِيمٍ

وَظِلٍّ مِّن يَحْمُومٍ

لاَّ بَارِدٍ وَلاَ كَرِيمٍ

And those on the Left Hand -- how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.

Until,

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ

لآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ

فَمَالِـُونَ مِنْهَا الْبُطُونَ

فَشَـرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

فَشَـرِبُونَ شُرْبَ الْهِيمِ

هَـذَا نُزُلُهُمْ يَوْمَ الدِّينِ

Then moreover, verily, -- you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of **Zaqqum**. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense! (56: 41-44, 51-56),

إِنَّ شَجَرَةَ الزَّقُّومِ

طَعَامُ الأَثِيمِ

كَالْمُهْلِ يَغْلِى فِى الْبُطُونِ

كَغَلْىِ الْحَمِيمِ

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

Verily, the tree of **Zaqqum** will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water.

(It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!" (44:43-50)

i.e., this will be said to them to rebuke and ridicule them.

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ (٧٣)

مِن دُونِ اللَّهِ ...

Then it will be said to them: "Where are (all) those whom you considered partners -- besides Allah,"

means, it will be said to them, `where are the idols whom you used to worship instead of Allah. Can they help you today?'

... قَالُوا ضَلُّوا عَنَّا ....

They will say: "They have vanished from us..."

mean, they have gone away and they cannot do anything for us.'

.. بَل لَّمْ نَكُن نَّدْعُو مِن قَبْلُ شَيْئًا ...

Nay, we did not invoke (worship) anything before.

means, they will deny that they worshipped them.

This is like the Ayah:

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

There will then be (left) no **Fitnah** (excuse) for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.'' (6:23)

Allah says:

... كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ (٧٤)

Thus Allah leads astray the disbelievers.

ذَلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ (٧٥)

That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.

means, the angels will say to them, `what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٧٦)

Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allah and refused to accept His proof and evidence.

And Allah knows best.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ

40:77 So be patient, verily, the promise of Allah is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ

40:78 And, indeed We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story,

وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَايَةٍ إِلاَّ بِإِذْنِ اللَّهِ

and it was not given to any Messenger that he should bring a sign except by the leave of Allah.

فَإِذَا جَـآءَ أَمْرُ اللَّهِ قُضِىَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

But, when comes the commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

The Command to be Patient and Good News of Victory

Allah commands to His Messenger,

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

So be patient, verily, the promise of Allah is true,

Here Allah commands His Messenger to patiently bear the rejection of those who rejected him: `Allah will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

... فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ ...

and whether We show you some part of what We have promised them,

means, in this world, and this is what happened, for Allah gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of **Badr**, then Allah granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet.

... أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ (٧٧)

or We cause you to die, then still it is to Us they all shall be returned.

means, `and We shall inflict a severe punishment upon them in the Hereafter.'

Then Allah says, consoling (His Prophet):

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ ...

And, indeed We have sent Messengers before you, of some of them We have related to you their story.

as Allah also says in Surah **An-Nisa**', meaning, `We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

... وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ...

And of some We have not related to you their story,

and they are many, many more than those whose stories have been told, as has been stated in Surah **An-Nisa**'.

Praise and blessings be to Allah.

... وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ...

and it was not given to any Messenger that he should bring a sign except by the leave of Allah.

means, none of the Prophets was able to bring miracles to his people except when Allah granted him permission to do that as a sign of the truth of the message he brought to them.

... فَإِذَا جَاء أَمْرُ اللَّهِ ...

But, when comes the commandment of Allah,

> means, His punishment and vengeance which will encompass the disbelievers,

... قُضِيَ بِالْحَقِّ ...

the matter will be decided with truth,

> so the believers will be saved and the disbelievers will be destroyed.

Allah says:

... وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ (٧٨)

and the followers of falsehood will then be lost.

اللَّهُ الَّذِى جَعَلَ لَكُمُ الأَنْعَـمَ لِتَرْكَـبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ

40:79 Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَـفِعُ وَلِتَـبْلُغُوا عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

40:80 And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.

وَيُرِيكُمْ ءَايَـتِهِ

40:81 And He shows you His Ayat.

فَأَىَّ ءَايَـتِ اللَّهِ تُنكِرُونَ

Which, then of the Ayat of Allah do you deny!

The Cattle are also a Blessing from Allah and a Sign from Him

An`am(for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all these animals is used to make tents, clothing and furnishings, as we have already discussed in Surah **Al-An`am** and Surah **An-Nahl**, etc.

Allah says here:

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ (٧٩)

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ(٨٠)

> Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.
>
> And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.

وَيُرِيكُمْ آيَاتِهِ ...

> And He shows you His **Ayat**.

means, `His proof and evidence, on the horizons and in yourselves.'

... فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ (٨١)

> Which, then of the **Ayat** of Allah do you deny!

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ

40:82 Have they not traveled through the earth and seen what was the end of those before them?

كَانُوٓاْ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَاراً فِى الاٌّرْضِ فَمَآ أَغْنَى عَنْهُم مَّا كَانُواْ يَكْسِبُونَ

They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَـتِ

40:83 Then when their Messengers came to them with clear proofs,

فَرِحُواْ بِمَا عِندَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَـفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

40:84 So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.''

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَـفِرُونَ

40:85 Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly.

The Lesson to be learned from what happened to Those Who Came before

Allah informs that,

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُم مَّا كَانُوا يَكْسِبُونَ (٨٢)

فَلَمَّا جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُم مِّنَ الْعِلْمِ ...

Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.

Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things).

Allah tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allah at all.

That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them.

Mujahid said,

"They said, we know better than them, we will not be resurrected and we will not be punished.''

As-Suddi said,

"In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allah sent upon

them a punishment which they could not escape or resist.''

... وَحَاقَ بِهِم ...

and surrounded them.

means, encompassed them.

... مَّا كَانُوا بِهِ يَسْتَهْزِؤُون (٨٣)

that at which they used to mock,

means, that which they used to disbelieve in and said would never happen,

فَلَمَّا رَأَوْا بَأْسَنَا ...

So when they saw Our punishment,

means, when they saw with their own eyes the punishment which came upon them, they said,

... قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ (٨٤)

We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.

means, they affirmed that Allah is One and denied the false gods, but this was at the time when excuses were to no avail.

This is like what Fir`awn said as he was drowning:

ءَامَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِى ءَامَنَتْ بِهِ بَنواْ إِسْرَءِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims. (10:90)

But Allah said:

ءَالَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

Now (you believe) while you refused to believe before and you were one of the the corrupters. (10:91)

meaning, Allah did not accept this from him, because He had answered the prayer of His Prophet Musa, when he said,

وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الأَلِيمَ

And harden their hearts, so that they will not believe until they see the painful torment. (10:88)

Allah says here:

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ...

Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants.

means, this is the ruling of Allah concerning all those who repent only when they actually see the punishment: He does not accept that from them.

It is said in the Hadith:

إِنَّ اللهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِر

Allah will accept the repentance of His servant so long as the death rattle is not sounding in his throat.

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent.

Allah says:

... وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (٨٥)

And there the disbelievers lost utterly.

This is the end of the Tafsir of Surah **Ghafir**. Praise and thanks be to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Fussilat

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حـم

41:1 Ha Mim.

تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

41:2 A revelation from the Most Gracious, the Most Merciful.

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

41:3 A Book whereof the Ayat are explained in detail -- a Qur'an in Arabic for people who know.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

41:4 Giving glad tidings and warning, but most of them turn away, so they hear not.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ

41:5 And they say: "Our hearts are under coverings from that to which you invite us;

وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ

and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).''

Description of the Qur'an, and what Those Who turn away from it say.

Allah says,

حم (١)

تَنزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (٢)

Ha Mim.

A revelation from the Most Gracious, the Most Merciful.

means, the Qur'an is revealed from the Most Gracious, Most Merciful.

This is like the **Ayat**:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ

Say **Ruh Al-Qudus** (Jibril) has brought it down from your Lord with truth. (16:102)

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

نَزَلَ بِهِ الرُّوحُ الاٌّمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

And truly, this is a revelation from the Lord of all that exists, Which the trustworthy **Ruh** (Jibril) has brought down upon your heart that you may be (one) of the warners. (26:192-194)

كِتَابٌ فُصِّلَتْ آيَاتُهُ ...

A Book whereof the **Ayat** are explained in detail,

means, its meanings are clear and its rulings are sound and wise.

... قُرْآنًا عَرَبِيًّا ...

a Qur'an in Arabic,

means, because it is a clear Arabic Qur'an, its meanings are precise and detailed and its words are clear and not confusing.

This is like the Ayah:

كِتَابٌ أُحْكِمَتْ ءايَـتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

(This is) a Book, the **Ayat** whereof are completed, and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted. (11:1)

meaning, it is miraculous in its wording and in its meanings.

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. (41:42)

... لِّقَوْمٍ يَعْلَمُونَ (٣)

for people who know.

means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

بَشِيرًا وَنَذِيرًا ...

Giving glad tidings and warning,

> means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

... فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤)

but most of them turn away, so they hear not.

> means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ ...

And they say: "Our hearts are under coverings..."

> meaning, they are wrapped and screened,

... مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ ...

from that to which you invite us; and in our ears is deafness,

> means, `we are deaf to the message you bring to us.'

... وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ ...

and between us and you is a screen,

> `so nothing of what you say reaches us.'

... فَاعْمَلْ إِنَّنَا عَامِلُونَ (٥)

so work you (on your way); verily, we are working.

> means, go your way, and we will go our way, and we will not follow you.

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَىَّ أَنَّمَآ إِلَـهُكُمْ إِلَـهٌ وَحِدٌ فَاسْتَقِيمُواْ إِلَيْهِ وَاسْتَغْفِرُوهُ

41:6 Say: "I am only a human being like you. It is revealed to me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him.

وَوَيْلٌ لِّلْمُشْرِكِينَ

And woe to the polytheists.

الَّذِينَ لاَ يُؤْتُونَ الزَّكَوةَ وَهُمْ بِالاٌّخِرَةِ هُمْ كَـفِرُونَ

41:7 Those who give not the Zakah and they are disbelievers in the Hereafter.

إِنَّ الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

41:8 Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.

The Call to Tawhid

Allah says,

قُلْ ...

Say, (O Muhammad, to these disbelievers and idolators),

... إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ ...

I am only a human being like you. It is revealed to me that your God is One God,

> `not like these idols and false gods which you worship. Allah is one God,'

... فَاسْتَقِيمُوا إِلَيْهِ ...

therefore take straight path to Him,

> means, `worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

... وَاسْتَغْفِرُوهُ ...

and seek forgiveness of Him,

> means, `for your past sins.'

... وَوَيْلٌ لِّلْمُشْرِكِينَ (٦)

And woe to the polytheists.

> means, doom and destruction is their lot.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ ...

Those who give not the **Zakah**,

Ali bin Abi Talhah reported from Ibn Abbas that;

> this means those who do not bear witness that there is no God except Allah.
>
> This was also the view of Ikrimah.
>
> This is like the Ayat:
>
> قَدْ أَفْلَحَ مَن زَكَّـهَا
>
> وَقَدْ خَابَ مَن دَسَّـهَا
>
> Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself. (91:9-10)
>
> And;
>
> قَدْ أَفْلَحَ مَن تَزَكَّى
>
> وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى
>
> Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays. (87:14-15)

And;

فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى

And say to him: "Would you purify yourself?'' (79:18)

What is meant by **Zakah** here is purification of the soul, ridding oneself of all bad qualities, the worst of which is **Shirk**. The **Zakah** paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds.

Qatadah said, "They withheld the **Zakah** of their wealth.''

This is the apparent meaning according to many of the scholars of **Tafsir**, and this is the view favored by Ibn Jarir.

But the matter is subject to further examination, because the obligation of **Zakah** was instituted during the second year after the **Hijrah** to Al-Madinah, according to what is stated by several scholars. Yet this Ayah was revealed in Makkah. However, it is not unlikely that the principle of giving charity and **Zakah** was already in place and had been enjoined at the beginning of the Prophet's mission, as Allah says:

وَءَاتُواْ حَقَّهُ يَوْمَ حَصَادِهِ

but pay the due thereof on the day of their harvest, (6:141)

As for the details of **Zakah** and how it is to be calculated according to the **Nusub**, were explained in Al-Madinah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the **Isra'**, a year and a half before the **Hijrah**, that Allah enjoined upon His Messenger the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allah knows best.

... وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ (٧)

and they are disbelievers in the Hereafter.

Then Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٨)

Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.

Mujahid and others said,

"It will never be cut off or decrease.''

This is like the Ayat:

مَّاكِثِينَ فِيهِ أَبَدًا

They shall abide therein for ever. (18:3)

عَطَآءً غَيْرَ مَجْذُوذٍ

a gift without an end. (11:108)

قُلْ أَءِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الاٌّرْضَ فِى يَوْمَيْنِ

41:9 Say: "Do you verily disbelieve in Him Who created the earth in two Days?

وَتَجْعَلُونَ لَهُ أَندَاداً ذَلِكَ رَبُّ الْعَـلَمِينَ

And you set up rivals with Him? That is the Lord of all that exists.''

وَجَعَلَ فِيهَا رَوَاسِىَ مِن فَوْقِهَا وَبَـرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَتَهَا فِى أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ

41:10 He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.

ثُمَّ اسْتَوَى إِلَى السَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلاٌّرْضِ ائْتِيَا طَوْعاً أَوْ كَرْهاً

41:11 Then He rose over (Istawa ila) the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly.''

قَالَتَآ أَتَيْنَا طَآئِعِينَ

They both said: "We come willingly.''

فَقَضَاهُنَّ سَبْعَ سَمَـوَتٍ فِى يَوْمَيْنِ وَأَوْحَى فِى كُلِّ سَمَآءٍ أَمْرَهَا

41:12 Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair.

وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَحِفْظاً

And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard.

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Such is the decree of Him, the Almighty, the All-Knower.

Some Details of the Creation of this Universe Here

Allah denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things.

He says:

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ...

Say:

"Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him.''

meaning, `false gods whom you worship alongside Him.'

... ذَلِكَ رَبُّ الْعَالَمِينَ (٩)

That is the Lord of the that exists.

the Creator of all things is the Lord of all the creatures.

Here the Ayah;

خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِى سِتَّةِ أَيَّامٍ

Who created the heavens and the earth in Six Days, (7:54)

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately.

Allah says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof.

Allah says elsewhere:

هُوَ الَّذِى خَلَقَ لَكُم مَّا فِى الاٌّرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَآءِ فَسَوَّاهُنَّ سَبْعَ سَمَـوَاتٍ

He it is Who created for you all that is on the earth. Then He rose over (**Istawa ila**) the heaven and made them seven heavens. (2:29)

With regard to the Ayat:

أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا

رَفَعَ سَمْكَهَا فَسَوَّاهَا

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَـهَا

وَالأٌّرْضَ بَعْدَ ذَلِكَ دَحَـهَا

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَـهَا

وَالْجِبَالَ أَرْسَـهَا

مَتَـعاً لَّكُمْ وَلأَنْعَـمِكُمْ

Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle. (79:27-33)

This Ayah states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts.

This was the response of Ibn Abbas, may Allah be pleased with him, as recorded by Al-Bukhari in his Tafsir of this Ayah in his Sahih.

He recorded that Sa`id bin Jubayr said:

"A man said to Ibn Abbas, may Allah be pleased with him, saying: `I find some things in the Qur'an which confuse me:

فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

There will be no kinship among them that Day, nor will they ask of one another, (23:101)

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَآءَلُونَ

And they will turn to one another and question one another, (37:27)

وَلاَ يَكْتُمُونَ اللَّهَ حَدِيثاً

but they will never be able to hide a single fact from Allah, (4:42)

وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

By Allah, our Lord, we were not those who joined others in worship with Allah, (6:23)

But in this Ayah they did hide something.

And Allah says: **أءَنتُمْ أشَدُّ خَلْقاً أم السَّمَآءُ بَنَـهَا** (Are you more difficult to create or is the heaven that He constructed) until; **وَالأٌرْضَ بَعْدَ ذَلِكَ دَحَـهَا** (And after that He spread the earth). (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said:

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ

Say: "Do you verily disbelieve in Him Who created the earth in two Days..." until; **طَآئِعِينَ** (We come willingly).

Here He mentioned the creation of the earth before the creation of the heavens.

And He says:

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

verily, Allah (**Kana**) is Oft-Forgiving, Most Merciful. (4:23)

عَزِيزاً حَكِيماً

Most Powerful, All-Wise, (4:56)

سَمِيعاً بَصِيراً

All-Hearer, All-Seer. (4:58).

It is as if He was and is no longer.'

Ibn Abbas, may Allah be pleased with him, replied:

فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

There will be no kinship among them that Day, nor will they ask of one another, (23:101),

this will happen when the Trumpet is blown for the first time.

فَصَعِقَ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ إِلاَّ مَن شَآءَ اللَّهُ

And all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. (39:68),

and at that time there will be no kinship among them, nor will they ask of one another. Then when the **Sur** will be blown again,

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَآءَلُونَ

And they will turn to one another and question one another. (37:27)

With regard to the **Ayat**,

وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

By Allah, our Lord, we were not those who joined others in worship with Allah, (6:23) and

وَلاَ يَكْتُمُونَ اللَّهَ حَدِيثاً

but they will never be able to hide a single fact from Allah. (4:42),

Allah will forgive the sincere believers their sins, then the idolators will say,

`Let us say that we never joined others in worship with Allah.'

Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allah, and at that point,

يَوَدُّ الَّذِينَ كَفَرُواْ

those who disbelieved will wish, (4:42)

Allah created the earth in two days, then He created the heavens, then He (**Istawa ila**) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days.

This is what Allah says:

دَحَـهَا

(He) spread (the earth), (79:30)

And Allah's saying: **خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ** ((He) created the earth in two Days), So He created the earth and everything in it in four days, and He created the heavens in two days.

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

verily, Allah (**Kana**) is Oft-Forgiving, Most Merciful, (4:23)

This is how He described Himself, and this is how He still is. Whatever Allah wills comes to pass, so do not be confused about the Qur'an, for all of it comes from Allah.'''

This was recorded by Al-Bukhari.

... خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ ...

(He) created the earth in two Days,

means, on Sunday and Monday.

Allah says,

وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا ...

He placed therein firm mountains from above it, and He blessed it,

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

... وَقَدَّرَ فِيهَا أَقْوَاتَهَا ...

And measured therein its sustenance,

means, what its people need of provision and places in which to plant things and grow crops.

This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

... فِي أَرْبَعَةِ أَيَّامٍ سَوَاء لِّلسَّائِلِينَ (١٠)

in four Days equal for all those who ask.

meaning, for those who want to ask about that, so that they might know.

Ikrimah and Mujahid said concerning the Ayah: وَقَدَّرَ فِيهَا أَقْوَاتَهَا (and measured therein its sustenance):

"He placed in every land that which is not suited for any other land.''

Ibn Abbas, Qatadah and As-Suddi said, concerning the Ayah, سَوَاء لِّلسَّائِلِينَ (equal for all those who ask):

this means, "For whoever wants to ask about that.''

Ibn Zayd said: وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاء لِّلسَّائِلِينَ (and measured therein its sustenance in four Days equal for all those who ask).

"According to whatever a person who is need of provision wants, Allah measures out for him what he needs.''

This is like what they said concerning the Ayah:

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ

And He gave you of all that you asked for, (14:34)

And Allah knows best.

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ ...

Then He rose over (**Istawa ila**) towards the heaven when it was smoke,

i.e., steam which arose from it when the earth was created.

... فَقَالَ لَهَا وَلِلْأَرْضِ اِئْتِيَا طَوْعًا أَوْ كَرْهًا ...

and said to it and to the earth: "Come both of you willingly or unwillingly.''

meaning, `respond to My command and be subjected to this action, willingly or unwillingly.'

... قَالَتَا أَتَيْنَا طَائِعِينَ (١١)

They both said: "We come willingly.''

meaning, `we will respond to You willingly and everything that You want to create in us -- angels, Jinn and men -- will all be obedient to You.'

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ ...

Then He completed and finished their creation (as) seven heavens in two Days.

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

... وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا ...

and He decreed in each heaven its affair.

means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

... وَزَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ ...

And We adorned the nearest (lowest) heaven with lamps,

> means, the stars and planets which shine on the people of the earth.

... وَحِفْظًا ...

as well as to guard.

> means, as protection against the **Shayatin**, lest they listen to the angels on high.

... ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (١٢)

Such is the Decree of Him, the Almighty, the All-Knower.

> means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

فَإِنْ أَعْرَضُواْ فَقُلْ أَنذَرْتُكُمْ صَـعِقَةً مِّثْلَ صَـعِقَةِ عَادٍ وَثَمُودَ

41:13 But if they turn away, then say: "I have warned you of a Sa`iqah like the Sa`iqah which overtook `Ad and Thamud.''

إِذْ جَآءَتْهُمُ الرُّسُلُ مِن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلاَّ تَعْبُدُواْ إِلاَّ اللَّهَ قَالُواْ

41:14 When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah,'' they said:

لَوْ شَآءَ رَبُّنَا لأَنزَلَ مَلَـئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُمْ بِهِ كَـفِرُونَ

"If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent.''

فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً

41:15 As for `Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?''

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً

See they not that Allah Who created them was mightier in strength than them.

وَكَانُواْ بِـَايَـتِنَا يَجْحَدُونَ

And they used to deny Our Ayat!

فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِى أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيَوةِ الدُّنْيَا

41:16 So, We sent upon them a Sarsar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life.

وَلَعَذَابُ الاٌّخِرَةِ أَخْزَى وَهُمْ لاَ يُنصَرُونَ

But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَـعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُواْ يَكْسِبُونَ

41:17 And as for Thamud, We showed them the path of truth but they preferred blindness to guidance; so the Sa`iqah of disgracing torment seized them because of what they used to earn.

وَنَجَّيْنَا الَّذِينَ ءَامَنُواْ وَكَانُواْ يتَّقُونَ

41:18 And We saved those who believed and had Taqwa.

A Warning to the Disbelievers and a Reminder of the Story of `Ad and Thamud

Allah says:

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ ...

But if they turn away, then say: "I have warned you of,

Allah says: `Say, O Muhammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allah, then I warn you of the punishment of Allah like the punishment that the past nations suffered for disbelieving in the Messengers.'

... صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ (١٣)

a **Sa`iqah** like the **Sa`iqah** which overtook **`Ad** and **Thamud**.

and other similar nations who did what they did,

إِذْ جَاءتْهُمُ الرُّسُلُ مِن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ ...

When the Messengers came to them, from before them and behind them,

This is like the Ayah:

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

And remember (**Hud**) the brother of **`Ad**, when he warned his people in **Al-Ahqaf**. And surely, there have passed away warners before him and after him. (46:21)

which means that in the neighboring towns and cities, Allah sent Messengers who commanded the people to worship Allah Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allah sent upon His enemies, and the

blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them.

... أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا ...

(saying): "Worship none but Allah,'' they said:

On the contrary, they denied them and rejected them, and said:

... لَوْ شَاء رَبُّنَا لَأَنزَلَ مَلَائِكَةً ...

If our Lord had so willed, He would surely have sent down the angels.

meaning, if Allah were to send Messengers, they would be angels sent from His presence.

... فَإِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ (١٤)

So, indeed we disbelieve in that with which you have been sent.

means, `because you are a mere human; we will not follow you because you are just men like us.'

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ...

As for **`Ad**, they were arrogant in the land without right.

means, they were arrogant, stubborn and disobedient.

... وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ...

and they said: "Who is mightier than us in strength.''

They boasted of their physical strength, and power; they thought that this would protect them from Allah's punishment.

... أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ...

See they not that Allah Who created them was mightier in strength than them.

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater.

This is like the Ayah:

وَالسَّمَآءَ بَنَيْنَـهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof. (51:47)

... وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ (١٥)

And they used to deny Our Ayat!

They openly opposed the Almighty and denied His signs and disobeyed His Messenger.

Allah said:

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا ...

So We sent upon them a **Sarsar** wind.

Some said that this was a strongly blowing wind; others said that it was a cold wind.

It was also said that it is the wind that makes a noise.

The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength.

It was also intensely cold, as Allah says:

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

with a **Sarsar** wind! (69:6),

meaning a very cold wind.

It also made a furious sound. Additionally, there is a famous river in the east which is called **Sarsar** because of the noise it makes as it flows.

... فِي أَيَّامٍ نَّحِسَاتٍ ...

in days of calamity,

means, consecutive days.

سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوما

seven nights and eight days in succession, (69: 7)

This is like the Ayah:

فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ

on a day of calamity, continuous, (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً

seven nights and eight days in succession, (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter.

Allah says:

... لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَى ...

that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing.

meaning, more humiliating for them.

... وَهُمْ لَا يُنصَرُونَ (١٦)

and they will never be helped.

means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allah or save them from His punishment.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ ...

And as for **Thamud**, We showed them the path of truth.

Ibn Abbas, may Allah be pleased with him, Abu Al-Aliyah, Sa`id bin Jubayr, Qatadah, As-Suddi and Ibn Zayd said,

"We explained to them.''

Ath-Thawri said, "We called them.''

Allah's saying;

... فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى ...

but they preferred blindness to guidance;

means, `We showed them the truth and made it clear to them through the words of their Prophet Salih, but they opposed him and rejected him, and they slaughtered the she-camel of Allah which He had made a sign for them of the truth of their Prophet.'

... فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ ...

so the **Sa`iqah** of disgracing torment seized them.

means, Allah sent upon them the **Sayhah**, earthquake, intense humiliation, punishment and torment.

... بِمَا كَانُوا يَكْسِبُونَ (١٧)

because of what they used to earn.

means, because of their disbelief and rejection.

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (١٨)

And We saved those who believed and had **Taqwa**.

means, `We saved them from among them, and no harm came to them;' Allah saved them along with His Prophet Salih, peace be upon him, because of their fear of Allah.

وَيَوْمَ يُحْشَرُ أَعْدَآءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

41:19 And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven.

حَتَّى إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَـرُهُمْ وَجُلُودُهُم بِمَا كَانُواْ يَعْمَلُونَ

41:20 Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُواْ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا

41:21 And they will say to their skins, "Why do you testify against us?''

قَالُواْ أَنطَقَنَا اللَّهُ الَّذِى أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

They will say: "Allah has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return.''

وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَـرُكُمْ وَلاَ جُلُودُكُمْ

41:22 And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;

وَلَـكِن ظَنَنتُمْ أَنَّ اللَّهَ لاَ يَعْلَمُ كَثِيراً مِّمَّا تَعْمَلُونَ

but you thought that Allah knew not much of what you were doing.

وَذَلِكُمْ ظَنُّكُمُ الَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِّنَ الْخَـسِرِينَ

41:23 And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!

فَإِن يَصْبِرُواْ فَالنَّارُ مَثْوًى لَّهُمْ وَإِن يَسْتَعْتِبُواْ فَمَا هُم مِّنَ الْمُعْتَبِينَ

41:24 Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.

On the Day of Judgement, the Sinners' Limbs will testify against Them

Allah says,

وَيَوْمَ يُحْشَرُ أَعْدَاء اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (١٩)

And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven.

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allah says elsewhere:

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً

And We shall drive the criminals to Hell, in a thirsty state. (19:86)

حَتَّى إِذَا مَا جَاؤُوهَا ...

Till, when they reach it,

means, when they stand at its edge,

... شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٠)

their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

> means, all their deeds, earlier and later; not a single letter will be concealed.

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ...

And they will say to their skins, "Why do you testify against us?''

> they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

... قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ ...

They will say: "Allah has caused us to speak -- as He causes all things to speak, and He created you the first time,

> means, and He cannot be opposed or resisted,

... وَإِلَيْهِ تُرْجَعُونَ (٢١)

and to Him you are made to return.''

> i.e. and to Him you will return.

Al-Hafiz Abu Bakr Al-Bazzar narrated that Anas bin Malik, may Allah be pleased with him, said,

> "The Messenger of Allah laughed and smiled one day, and said: Will you not ask about why I laughed''
>
> They said, "O Messenger of Allah, why did you laugh''
>
> He said:
>
> عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ يَقُولُ:
>
> أَيْ رَبِّي أَلَيْسَ وَعَدْتَنِي أَنْ لَا تَظْلِمَنِي،
>
> قَالَ: بَلَى،

فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي،

فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: أَوَلَيْسَ كَفَى بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكِرَامِ الْكَاتِبِينَ

قال : فَيُرَدِّدُ هذَا الْكَلَامَ مِرَارًا

قال : فَيُخْتَمُ عَلَى فِيهِ وَتَتَكَلَّمُ أَرْكَانُهُ بِمَا كَانَ يَعْمَلُ، فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا، عَنْكُنَّ كُنْتُ أُجَادِلِ

I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say,

"My Lord, did You not promise me that you would not treat me unjustly?''

Allah will say, "Yes.''

The man will say, "I will not accept any witness against me except from myself.''

Allah will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?''

These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say,

"Away with you! It was only for your sake that I was arguing!'''

It was recorded by him and Ibn Abi Hatim. It was also recorded by Muslim and An-Nasa'i.

Ibn Abi Hatim recorded that Abu Burdah said that Abu Musa said,

"The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, `O Lord, by Your glory, this angel has written about me something that I did not do.'

The angel will say to him, `Did you not do such and such on such and such a day in such and such a place?'

He will say, `No, by Your glory O Lord, I did not do it.'

When he does that, a seal will be placed over his mouth.''

Al-Ash`ari, may Allah be pleased with him, said,

"I think that the first part of his body to speak will be his right thigh.''

Allah's saying:

وَمَا كُنتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ ...

And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;

means, their organs and skins will say to them, when they blame them for testifying against them, `you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allah knew about all your deeds.'

Allah says:

... وَلَكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ (٢٢)

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ ...

but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;

meaning, `this evil thought, i.e., your belief that Allah did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

... فَأَصْبَحْتُم مِّنْ الْخَاسِرِينَ (٢٣)

and you have become of those utterly lost!

means, `in the place of Resurrection, you have lost your own selves and your families.'

Imam Ahmad recorded that Abdullah, may Allah be pleased with him, said,

"I was hiding beneath the covering of the **Ka`bah**, and three men came along -- a man from the Quraysh and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said,

`Do you think that Allah can hear what we are saying now?'

The other said, `If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.'

The other said, `If He can hear one thing from us, He can hear everything.'

I mentioned this to the Prophet , then Allah revealed the words: وَمَا كُنتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ (And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you) until; مِّنْ الْخَاسِرِينَ (of those utterly lost!).

This is how it was recorded by At-Tirmidhi.

A similar report was also narrated by Ahmad (through a different chain),

Muslim and At-Tirmidhi, and Al-Bukhari and Muslim also recorded (a different chain).

فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ (٢٤)

Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet

they are not of those who will ever be allowed to please Allah.

> means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allah and offer excuses, nothing of that will be accepted from them.

Ibn Jarir said,

> "The meaning of the Ayah, وَإِن يَسْتَعْتِبُوا (and if they seek to please Allah), is:
>
> > They will ask to go back to this world, but this plea will not be answered.
>
> This is like the Ayah:
>
> قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْماً ضَآلِّينَ
>
> رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـلِمُونَ
>
> قَالَ اخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ
>
> They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.
>
> Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.''
>
> He will say: "Remain you in it with ignominy! And speak you not to Me!'' (23:106-108)

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُواْ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

41:25 And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them.

وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِى أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِمْ مِّنَ الْجِنِّ وَالإِنْسِ

And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them.

إِنَّهُمْ كَانُواْ خَـسِرِينَ

Indeed they (all) were the losers.

وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَسْمَعُواْ لِهَـذَا الْقُرْءَانِ وَالْغَوْاْ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ

41:26 And those who disbelieve say:

"Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.''

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُواْ عَذَاباً شَدِيداً وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِى كَانُواْ يَعْمَلُونَ

41:27 But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

ذَلِكَ جَزَآءُ أَعْدَآءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَآءً بِمَا كَانُوا بِـَايـتِنَا يَجْحَدُون

41:28 That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat.

وَقَالَ الَّذِينَ كَفَرُواْ

41:29 And those who disbelieve will say:

رَبَّنَآ أَرِنَا اللَّذَيْنِ أَضَلَّـنَا مِنَ الْجِنِّ وَالإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الاٌّسْفَلِينَ

"Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.''

Allah says,

وَقَيَّضْنَا لَهُمْ قُرَنَاء ...

And We have assigned for them intimate companions (in this world),

The intimate Companions of the Idolators make Evil Actions attractive to Them. Allah tells us that He is the One Who sends the idolators astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.

... فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

who have made fair seeming to them, what was before them and what was behind them.

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allah says:

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَـاناً فَهُوَ لَهُ قَرِينٌ

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a **Shaytan** to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright! (43:36-37)

... وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ ...

And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them.

means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

... كَانُوا خَاسِرِينَ (٢٥)

Indeed they (all) were the losers.

means, they are all equal in terms of loss and being doomed.

How the disbelievers advised One Another not to listen to the Qur'an, and the Recompense for that

Allay says,

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ ...

And those who disbelieve say: "Listen not to this Qur'an...''

means, they advised one another not to pay heed to the Qur'an or obey its commands.

... وَالْغَوْا فِيهِ ...

and make noise in the midst of its,

means, when it is recited, do not listen to it.

This was the view of Mujahid.

"And make noise in the midst of its (recitation)''

means whistling and trying to make the Messenger of Allah confused when he recited Qur'an, which is what the Quraysh did.

... لَعَلَّكُمْ تَغْلِبُونَ (٢٦)

that you may overcome.

means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'an. Allah commanded us to be different from that, and said:

وَإِذَا قُرِىءَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. (7:204)

Then Allah says:

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا ...

But surely, We shall cause those who disbelieve to taste a severe torment,

meaning, in return for what they do when they hear the Qur'an.

... وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ (٢٧)

and certainly, We shall requite them the worst of what they used to do.

means, for their evil deeds.

ذَلِكَ جَزَاء أَعْدَاء اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاء بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ (٢٨)

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ (٢٩)

That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat.

And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.''

It was reported that Ali, may Allah be pleased with him, said, concerning the phrase, الَّذَيْنِ أَضَلَّانَا (those who led us astray):

"**Iblis** and the son of Adam who killed his brother.''

As-Suddi reported that Ali, may Allah be pleased with him, said;

"Iblis is followed by everyone who commits **Shirk** and the son of Adam is followed by everyone who commits a major sin. So **Iblis** is the one who calls people to every evil thing, such as **Shirk** and lesser sins.''

As for the first son of Adam, it is as confirmed in the Hadith:

مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا،لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْل

No soul is wrongfully killed, but a share of the burden (of that sin) will be upon the first son of Adam, because he was the first one who set the precedent of killing another.

...نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا ...

that we may crush them under our feet,

means, `make them beneath us in the torment, so that they will be punished more severely than us.'

... لِيَكُونَا مِنَ الْأَسْفَلِينَ

so that they become the lowest.

means, in the lowest level of Hell, as already mentioned in Surah **Al-A`raf**, where the followers ask Allah to multiply the torment for their leaders:

قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

(Allah) said: "For each one there is double (torment), but you know not.'' (7:38)

i.e., Allah will give each of them the torment and punishment they deserve for their deeds.

This is like the Ayah:

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ

Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption. (16:88)

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُواْ وَلاَ تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

41:30 Verily, those who say: "Our Lord is Allah,'' and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!''

نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ

41:31 "We have been your friends in the life of this world and are (so) in the Hereafter.

وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.''

نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ

41:32 "An entertainment from the Oft-Forgiving, Most Merciful.''

Glad Tidings to Those Who believe in Allah Alone and stand firm

Allah says,

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا ...

Verily, those who say: "Our Lord is Allah,'' and then they stand firm,

means, they do good deeds sincerely for the sake of Allah, and they obey Allah, doing what Allah has prescribed for them.

Ibn Jarir recorded that Sa`id bin Imran said, "I read this Ayah to Abu Bakr As-Siddiq, may Allah be pleased with him: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا (Verily, those who say: "Our Lord is Allah,'' and then they stand firm), He said,

`Those are the ones who do not associate anything with Allah.'''

Then he reported a narration of Al-Aswad bin Hilal, who said,

"Abu Bakr As-Siddiq, may Allah be pleased with him, said, `What do you say about this Ayah: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا (Verily, those who say: "Our Lord is Allah,'' and then they stand firm,)'

They said: رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا ("Our Lord is Allah,'' and then they stand firm), `They shun sin.'

He said, `You have not interpreted it improperly.'

They say: `Our Lord is Allah, then they stand firm and do not turn to any other god besides Him.'''

This was also the view of Mujahid, Ikrimah, As-Suddi and others.

Ahmad recorded that Sufyan bin Abdullah Ath-Thaqafi said,

"I said, `O Messenger of Allah, tell me something that I can adhere to.'

He said:

قُلْ: رَبِّيَ اللهُ، ثُمَّ اسْتَقِم

Say, my Lord is Allah, then stand firm.

I said, `O Messenger of Allah, what do you fear most for me?'

The Messenger of Allah took hold of the edge of his tongue and said, هذَا (This is.)''

This was also recorded by At-Tirmidhi and Ibn Majah;

At-Tirmidhi said, "**Hasan Sahih**.''

Muslim also recorded it in his Sahih, and An-Nasa'i recorded that Sufyan bin Abdullah Ath-Thaqafi said,

"I said, `O Messenger of Allah, tell me something about Islam that I will not have to ask anyone about it after you.'

He said:

قُلْ: آمَنْتُ بِاللهِ ثُمَّ اسْتَقِم

Say: I believe in Allah, then stand firm.'' --

then he mentioned the rest of the Hadith.

... تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ ...

on them the angels will descend.

Mujahid, As-Suddi, Zayd bin Aslam and his (Zayd's) son said,

"This means, at the time of death, and they will say,

... أَلَّا تَخَافُوا ...

Fear not. ''

Mujahid, Ikrimah and Zayd bin Aslam said,

"This means not to fear that which you will face in the Hereafter.''

... وَلَا تَحْزَنُوا ...

nor grieve!

> `for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

... وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (٣٠)

But receive the glad tidings of Paradise which you have been promised!

> So they give glad tidings of the end of bad things and the arrival of good things.

This is like what is said in the Hadith narrated by Al-Bara', may Allah be pleased with him:

> إنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَهُ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبَ غَيْرِ غَضْبَانِ

> The angels say to the soul of the believer,

> "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry.''

It was said that the angels will come down to them on the Day when they are brought out of their graves.

Zayd bin Aslam said,

> "They will give him glad tidings when he dies, in his grave, and when he is resurrected.''

> This was recorded by Ibn Abi Hatim, and this view reconciles all the opinions; it is a good view and it is true.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ...

We have been your friends in the life of this world and are (so) in the Hereafter.

> means, the angels will say to the believers when death approaches:

"We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allah, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the **Sirat** and bring you to the Gardens of delight.''

... وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ ...

Therein you shall have (all) that your souls desire,

means, `in Paradise you will have all that you wish for and that will delight you.'

... وَلَكُمْ فِيهَا مَا تَدَّعُونَ (٣١)

and therein you shall have (all) for which you ask.

means, `whatever you ask for, it will appear before you as you wish it to be.'

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ (٣٢)

An entertainment from the Oft-Forgiving, Most Merciful.

means, `a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

وَمَنْ أَحْسَنُ قَوْلاً مِّمَّن دَعَآ إِلَى اللَّهِ وَعَمِلَ صَـلِحاً وَقَالَ إِنَّنِى مِنَ الْمُسْلِمِينَ

41:33 And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.''

وَلاَ تَسْتَوِى الْحَسَنَةُ وَلاَ السَّيِّئَةُ

41:34 The good deed and the evil deed cannot be equal.

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِىٌّ حَمِيمٌ

Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُواْ وَمَا يُلَقَّاهَآ إِلاَّ ذُو حَظٍّ عَظِيمٍ

41:35 But none is granted it except those who are patient -- and none is granted it except the owner of the great portion in this world.

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ

41:36 And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily, He is the All-Hearer, the All-Knower.

The Virtue of calling Others to Allah

Allah says,

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ ...

And who is better in speech than he who invites to Allah,

means, he calls the servants of Allah to Him.

... وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (٣٣)

and does righteous deeds, and says: "I am one of the Muslims.''

> means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted.

This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allah is the foremost among people in this regard, as Muhammad bin Sirin, As-Suddi and Abdur-Rahman bin Zayd bin Aslam said.

It was also said that what was meant here is the righteous **Mu'adhdhin**, as it was mentioned in Sahih Muslim:

> الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ

> The **Mu'adhdhins** will be the ones with the longest necks on the Day of Resurrection.''

In As-Sunan it is reported that the Prophet said:

> الْإِمَامُ ضَامِنٌ، وَالْمُؤَذِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللهُ الْأَئِمَّةَ وَغَفَرَ لِلْمُؤَذِّنِين

> The **Imam** is a guarantor and the **Mu'adhdhin** is in a position of trust. May Allah guide the **Imams** and forgive the **Mu'adhdhin**.''

The correct view is that the Ayah is general in meaning, and includes the **Mu'adhdhin** and others. When this Ayah was revealed, the **Adhan** had not been prescribed at all. The Ayah was revealed in Makkah, and the **Adhan** was prescribed in Al-Madinah after the **Hijrah**, when it was shown to Abdullah bin Abd Rabbihi Al-Ansari in a dream. He told the Messenger of Allah about it, and he told him to teach it to Bilal, may Allah be pleased with him, who had a more beautiful voice, as we have discussed elsewhere.

So the correct view is that the Ayah is general in meaning, as Abdur-Razzaq said, narrating from Ma`mar, from Al-Hasan Al-Basri, who recited this Ayah:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.'' and said,

"This is the beloved of Allah, this is the close friend of Allah, this is the chosen one of Allah, this is the most beloved of the all the people of earth to Allah. He responded to the call of Allah and called mankind to that to which he had responded. He did righteous deeds in response and said, `I am one of the Muslims.'

This is Allah's Khalifah.''

Wisdom in Da`wah etc.

Allah says,

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ...

The good deed and the evil deed cannot be equal.

means, there is a huge difference between them.

... ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ ...

Repel (the evil) with one which is better,

means, `when someone does you wrong, repel him by treating him well,' as Umar, may Allah be pleased with him, said,

"There is no better punishment for one who has disobeyed Allah with regard to you, than your obeying Allah with regard to him.''

... فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤)

then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

means, `if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.'

Then Allah says:

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا ...

But none is granted it except those who are patient,

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

... وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (٣٥)

and none is granted it except the owner of the great portion.

means, the one who has a great portion of happiness in this world and in the Hereafter.

Ali bin Abi Talhah reported that Ibn Abbas explained this Ayah:

"Allah commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allah will save them from the **Shaytan** and subdue their enemies to them until they become like close friends.''

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ...

And if an evil whisper from **Shaytan** tries to turn you away, then seek refuge in Allah.

means, the devils among men may be deceived by your kind treatment of him, but the devils among the Jinn, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allah and turn to

Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allah stood up to pray, he would say:

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِه

I seek refuge in Allah the All-Hearing, All-Knowing, from the accursed Shaytan and his evil insinuations, breath and impurity.''

We have already stated that there is nothing like this in the Qur'an, apart from the passage in Surah **Al-A`raf**, where Allah says:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِض عَنِ الْجَـهِلِينَ

وَإِمَّا يَنَزَغَنَّكَ مِنَ الشَّيْطَـنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from **Shaytan**, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower. (7:199-200)

and the passage in Surah **Al-Mu'minun** where Allah says:

ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

وَقُلْ رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيـطِينِ

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say:

"My Lord! I seek refuge with You from the whisperings of the **Shayatin**. And I seek refuge with You, My Lord! lest they should come near me.'' (23:96-98)

... إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٦)

Verily, He is the All-Hearer, the All-Knower.

وَمِنْ ءَايَـتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

41:37 And from among His signs are the night and the day, and the sun and the moon.

لاَ تَسْجُدُواْ لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُواْ لِلَّهِ الَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you worship Him.

فَإِنِ اسْتَكْبَرُواْ فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لاَ يَسْـَمُونَ

41:38 But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.

وَمِنْ ءَايَـتِهِ أَنَّكَ تَرَى الاٌّرْضَ خَـشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ

41:39 And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth.

إِنَّ الَّذِى أَحْيَـهَا لَمُحْىِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.

From among the Signs of Allah

Here Allah reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allah's saying;

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ...

And from among His signs are the night and the day, and the sun and the moon.

> means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light, and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allah points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control.

So He says:

... لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (٣٧)

Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.

> meaning, `do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.'

He says:

فَإِنِ اسْتَكْبَرُوا ...

But if they are too proud,

> i.e., to worship Him Alone, and they insist on associating others with Him,

... فَالَّذِينَ عِندَ رَبِّكَ ...

then there are those who are with your Lord (i.e., the angels),

... يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨)

glorify Him night and day, and never are they tired.

This is like the Ayah:

فَإِن يَكْفُرْ بِهَا هَـؤُلاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْماً لَّيْسُواْ بِهَا بِكَـفِرِينَ

> But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein. (6:89)

وَمِنْ آيَاتِهِ ...

And among His signs,

> means, signs of His ability to bring the dead back to life.

... أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً ...

that you see the earth barren,

> means, lifeless, with nothing growing in it; it is dead.

... فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاء اهْتَزَّتْ وَرَبَتْ ...

but when We send down water (rain) to it, it is stirred to life and growth.

> means, it brings forth all kinds of crops and fruits.

... إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩)

Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.

إِنَّ الَّذِينَ يُلْحِدُونَ فِى ءَايَـتِنَا لاَ يَخْفَوْنَ عَلَيْنَآ

41:40 Verily, those who Yulhiduna Fi Our Ayat are not hidden from Us.

أَفَمَن يُلْقَى فِى النَّارِ خَيْرٌ أَم مَّن يَأْتِى ءَامِناً يَوْمَ الْقِيَـمَةِ

Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?

اعْمَلُواْ مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Do what you will. Verily, He is All-Seer of what you do.

إِنَّ الَّذِينَ كَفَرُواْ بِالذِّكْرِ لَمَّا جَآءَهُمْ وَإِنَّهُ لَكِتَـبٌ عَزِيزٌ

41:41 Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ

41:42 Falsehood cannot come to it from before it or behind it,

تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

(it is) sent down by the All-Wise, Worthy of all praise.

مَّا يُقَالُ لَكَ إِلاَّ مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ

41:43 Nothing is said to you except what was said to the Messengers before you.

إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.

The Punishment of the Deniers and the Description of the Qur'an

Allah says,

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا ...

Verily, **Yulhiduna Fi** Our Ayat,

Ibn Abbas said,

"**Al-Ilhad** means putting words in their improper places.''

Qatadah and others said,

"It means disbelief and obstinate behavior.''

... لَا يَخْفَوْنَ عَلَيْنَا ...

are not hidden from Us.

This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that.

He says:

... أَفَمَن يُلْقَى فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ...

Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?

means, are these two equal?

They are not equal.

Then Allah warns the disbelievers:

... اعْمَلُوا مَا شِئْتُمْ ...

Do what you will.

Mujahid, Ad-Dahhak and `Ata' Al-Khurasani said that

اعْمَلُوا مَا شِئْتُمْ (Do what you will), is a threat. Meaning, `do what you will of good or evil, for He knows and sees all that you do.'

He says:

... إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٤٠)

Verily, He is All-Seer of what you do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءهُمْ ...

Verily, those who disbelieved in the Reminder when it came to them.

Ad-Dahhak, As-Suddi and Qatadah said,

> "This is the Qur'an.''

... وَإِنَّهُ لَكِتَابٌ عَزِيزٌ (٤١)

And verily, it is an honorable well-fortified respected Book.

> means, it is protected and preserved, and nobody can produce anything like it.

لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ...

Falsehood cannot come to it from before it or behind it,

> means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds.

Allah says:

... تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ (٤٢)

(it is) sent down by the All-Wise, Worthy of all praise.

> meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ...

Nothing is said to you except what was said to the Messengers before you.

Qatadah, As-Suddi and others said,

"Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience.''

... إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ ...

Verily, your Lord is the Possessor of forgiveness,

means, for those who turn to Him in repentance.

... وَذُو عِقَابٍ أَلِيمٍ (٤٣)

and (also) the Possessor of painful punishment.

means, for those who persist in disbelief, transgression and stubborn opposition.

وَلَوْ جَعَلْنَـهُ قُرْءَاناً أعْجَمِيّاً لَّقَالُواْ لَوْلاَ فُصِّلَتْ ءَايَـتُهُ ءَاعْجَمِىٌّ وَعَرَبِىٌّ

41:44 And if We had sent this as a Qur'an in a foreign language, they would have said: "Why are not its verses explained in detail What! Not in Arabic nor an Arab?''

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ

Say: "It is for those who believe, a guide and a cure.

وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away.''

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَـبَ فَاخْتُلِفَ فِيهِ

41:45 And indeed We gave Musa the Scripture, but dispute arose therein.

وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ

And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.

Rejection of the Qur'an is pure Stubbornness

Allah tells us that the Qur'an is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَّقَالُوا ...

And if We had sent this as a Qur'an in a foreign language, they would have said:

Allah tells us that the Qur'an is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

وَلَوْ نَزَّلْنَـهُ عَلَى بَعْضِ الاٌّعْجَمِينَ

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ

And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it. (26:198-199)

If the Qur'an had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

... لَوْلَا فُصِّلَتْ آيَاتُهُ أَأعْجَمِيٌّ وَعَرَبِيٌّ ...

Why are not its verses explained in detail What! not in Arabic and an Arab,

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab -- i.e., how can foreign words be revealed to an Arab who does not understand them?

This interpretation was reported from Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, As-Suddi and others.

... قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاء ...

Say: "It is for those who believe, a guide and a cure...''

means, `say, O Muhammad: this Qur'an, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

... وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ ...

And as for those who disbelieve, there is heaviness in their ears,

means, they do not understand what is in it.

... وَهُوَ عَلَيْهِمْ عَمًى ...

and it is blindness for them.

means they are not guided to the explanations contained therein.

This is like the Ayah:

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss. (17:82)

... أُوْلَئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ (٤٤)

They are called from a place far away.

Mujahid said,

"Far away from their hearts.''

Ibn Jarir said,

"It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying.''

This is like the Ayah:

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَعْقِلُونَ

And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (2:171)

Taking Musa as an Example

Allah says,

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ...

And indeed We gave Musa the Scripture, but dispute arose therein.

means, they disbelieved in him and did not show him any respect.

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

Therefore be patient as did the Messengers of strong will, (46:35)

... وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ ...

And had it not been for a Word that went forth before from your Lord,

i.e., to delay the Reckoning until the Day of Resurrection,

... لَقُضِيَ بَيْنَهُمْ ...

the matter would have been settled between them.

means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

... وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ (٤٥)

But truly, they are in grave doubt thereto.

means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly.

This was also the interpretation of Ibn Jarir, and it is a plausible interpretation. And Allah knows best.

مَّنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ وَمَنْ أَسَآءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّـمٍ لِّلْعَبِيدِ

41:46 Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ

41:47 To Him is referred the knowledge of the Hour.

وَمَا تَخْرُجُ مِن ثَمَرَتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ

No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.

وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآئِى

And on the Day when He will call unto them (saying): "Where are My (so-called) partners?''

قَالُواْ ءَاذَنَّـٰكَ مَا مِنَّا مِن شَهِيدٍ

They will say: "We inform You that none of us bears witness to it!''

وَضَلَّ عَنْهُم مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ وَظَنُّواْ مَا لَهُمْ مِّن مَّحِيصٍ

41:48 And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.

Everyone will be requited according to His Deeds

Allah says,

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ...

Whosoever does righteous good deed, it is for himself;

means, the benefit of which will come to him.

... وَمَنْ أَسَاء فَعَلَيْهَا ...

and whosoever does evil, it is against himself.

means, the consequences of that will come back on him.

... وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ (٤٦)

And your Lord is not at all unjust to (His) servants.

means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

Knowledge of the Hour is with Allah Alone

Then Allah says:

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ...

To Him is referred the knowledge of the Hour.

meaning, no one knows about that apart from Him.

Muhammad, the leader of mankind, said to Jibril, who is one of the leading angels, when he asked him about the Hour:

مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

The one who is asked about it does not know more than the one who is asking.''

And Allah says:

إِلَى رَبِّكَ مُنتَهَـهَآ

To your Lord belongs the term thereof. (79:44)

لاَ يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ

None can reveal its time but He. (7:187)

... وَمَا تَخْرُجُ مِن ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ...

No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven.

Allah says:

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا

not a leaf falls, but He knows it. (6:59)

يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ

Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. (13:8)

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلاَ يُنقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَـبٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah. (35:11)

... وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي ...

And on the Day when He will call unto them (saying): "Where are My (so-called) partners?''

means, on the Day of Resurrection, Allah will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me?''

... قَالُوا آذَنَّاكَ ...

They will say: "We inform You...''

means, `we tell You,'

... مَا مِنَّا مِن شَهِيدٍ (٤٧)

that none of us bears witness to it.

means, `not one of us will bear witness today that You have any partner.'

وَضَلَّ عَنْهُم مَّا كَانُوا يَدْعُونَ مِن قَبْلُ ...

And those whom they used to invoke before (in this world) shall disappear from them,

means, they will go away, and will be of no benefit to them.

... وَظَنُّوا مَا لَهُم مِّن مَّحِيصٍ (٤٨)

and they will perceive that they have no place of refuge.

means, they will have no way of escaping from the punishment of Allah.

This is like the Ayah:

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّواْ أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا

And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there. (18:53)

لاَّ يَسْـَمُ الإِنْسَـنُ مِن دُعَآءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

41:49 Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَئِنْ أَذَقْنَـهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ

41:50 And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say:

هَـذَا لِى وَمَآ أَظُنُّ السَّاعَةَ قَآئِمَةً وَلَئِن رُّجِّعْتُ إِلَى رَبِّى إِنَّ لِى عِندَهُ لَلْحُسْنَى

"This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best with Him."

فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ

Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.

وَإِذَآ أَنْعَمْنَا عَلَى الإِنسَـنِ أَعْرَضَ وَنَأَى بِجَانِبِهِ

41:51 And when We show favor to man, he turns away and becomes arrogant;

وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ

but when evil touches him, then he has recourse to long supplications.

Man is fickle when Ease comes to Him after Difficulty

Allah says,

لَّا يَسْأَمُ الْإِنسَانُ مِن دُعَاء الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ ...

Man does not get tired of asking for good; but if an evil touches him,

Allah tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him -- i.e., trials and difficulties or poverty --

... فَيَؤُوسٌ قَنُوطٌ (٤٩)

then he gives up all hope and is lost in despair,

i.e., he thinks that he will never experience anything good again.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّاء مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي ...

And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...''

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, `this is because of me, because I deserve this from my Lord.'

... وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ...

I think not that the Hour will be established.

> means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allah says:
>
> كَلاَّ إِنَّ الإِنسَـنَ لَيَطْغَى
>
> أَن رَّءَاهُ اسْتَغْنَى
>
> Nay! Verily, man does transgress. Because he considers himself self-sufficient. (96:6-7)

... وَلَئِن رُّجِعْتُ إِلَى رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَى ...

But if I am brought back to my Lord, surely there will be for me the best with Him.

> means, `if there is a Hereafter after all, then my Lord will be generous and kind to me just as He was in this world.' So he expects Allah to do him favors in spite of his bad deeds and lack of certain faith.

Allah says:

... فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ (٥٠)

Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.

> Thus Allah threatens punishment and vengeance to those whose conduct and belief is like that.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ ...

And when We show favor to man, he turns away and becomes arrogant;

> means, he turns away from doing acts of obedience and is too proud to obey the commands of Allah.

This is like the Ayah:

فَتَوَلَّى بِرُكْنِهِ

But (Fir`awn) turned away along with his hosts, (51:39)

... وَإِذَا مَسَّهُ الشَّرُّ ...

but when evil touches him, (means, difficulties),

... فَذُو دُعَاء عَرِيضٍ (٥١)

then he has recourse to long supplications.

means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning.

And Allah says:

وَإِذَا مَسَّ الإِنسَـنَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَى ضُرٍّ مَّسَّهُ

And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! (10:12)

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍ بَعِيدٍ

41:52 Say: "Tell me, if it is from Allah, and you disbelieve in it Who is more astray than one who is in opposition far away.''

سَنُرِيهِمْ ءَايَـتِنَا فِى الاٌّفَاقِ وَفِى أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

41:53 We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth.

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

Is it not sufficient in regard to your Lord that He is a Witness over all things?

أَلاَ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ أَلاَ إِنَّهُ بِكُلِّ شَىْءٍ مُّحِيطٌ

41:54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!

The Qur'an and the Proofs of its Truth

Allah says,

قُلْ ...

Say, -- (O Muhammad, to these idolators who disbelieve in the Qur'an) --

... أَرَأَيْتُمْ إِن كَانَ ...

Tell me, if it, -- (this Qur'an) --

... مِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُم بِهِ ...

is from Allah, and you disbelieve in it,

means, `what do you think your position is before the One Who revealed it to His Messenger?'

Allah says:

... مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ (٥٢)

Who is more astray than one who is in opposition far away?

means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance.

Then Allah says:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ ...

We will show them Our signs in the universe, and within themselves,

meaning, `We will show them Our evidence and proof that the Qur'an is true and has indeed been sent down from Allah to the Messenger of Allah, through external signs, فِي الْآفَاقِ (in the universe),' such as conquests and the advent of Islam over various regions and over all other religions.

Mujahid, Al-Hasan and As-Suddi said,

"And signs within themselves means, the battle of **Badr**, the conquest of Makkah, and other events which befell them, where Allah granted victory to Muhammad and his Companions, and inflicted a humiliating defeat on falsehood and its followers.''

It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator -- may He be blessed and exalted -- and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

Allah's statement,

... حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (٥٣)

until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

means, sufficient is Allah as a Witness over the words and deeds of His servants, and He bears witness that Muhammad is telling the truth in what he says, as Allah says:

لَّـكِنِ اللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ

But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge. (4:166)

Allah says,

أَلَا إِنَّـهُمْ فِي مِرْيَةٍ مِّن لِّقَاء رَبِّهِمْ ...

Lo, Verily, they are in doubt concerning the meeting with their Lord.

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allah states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

... أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ (٥٤)

Verily, He is surrounding all things!

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the Tafsir of Surah **Fussilat**. To Allah be praise and blessings.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ash-Shura

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حـم - عسق

42:1 Ha Mim.

42:2 `Ain Sin Qaf.

كَذَلِكَ يُوحِى إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

42:3 Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you. Allah, the Almighty, the All-Wise,

لَهُ مَا فِى السَّمَـوتِ وَمَا فِى الاٌّرْضِ وَهُوَ الْعَلِىُّ العَظِيمُ

42:4 To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَالْمَلَـئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِى الاٌّرْضِ

42:5 Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.

أَلاَ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

Lo, Verily, Allah is the Oft-Forgiving, the Most Merciful.

وَالَّذِينَ اتَّخَذُواْ مِن دُونِهِ أَوْلِيَآءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ

42:6 And as for those who take as protecting friends others besides Him -- Allah is Hafiz over them, and you are not a trustee over them.

The Revelation and Allah's Might

حم (١)

عسق (٢)

Ha Mim.

Ain Sin Qaf.

We have previously discussed the individual letters.

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ ...

Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.

> means, `just as this Qur'an has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

... اللَّهُ الْعَزِيزُ ...

Allah, the Almighty, (means, in His vengeance),

... الْحَكِيمُ (٣)

the All-Wise, (means, in all that He says and does).

Imam Malik, may Allah have mercy on him, narrated that A'ishah, may Allah be pleased with her, said,

> "Al-Harith bin Hisham asked the Messenger of Allah, `O Messenger of Allah, how does the revelation come to you?'
>
> The Messenger of Allah said:
>
> أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا يَأْتِينِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُول
>
> - Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said.
> - And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.''
>
> A'ishah, may Allah be pleased with her, said,
>
> > "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead.''
>
> It was also reported in the Two Sahihs, and the version quoted here is that recorded by Al-Bukhari.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

To Him belongs all that is in the heavens and all that is on the earth,

means, everything is subject to His dominion and control.

... وَهُوَ الْعَلِيُّ الْعَظِيمُ (٤)

and He is the Most High, the Most Great.

This is like the Ayat:

الْكَبِيرُ الْمُتَعَالِ

the Most Great, the Most High, (13:9)

and,

وَهُوَ الْعَلِىُّ الْكَبِيرُ

He is the Most High, the Most Great, (22:62)

And there are many similar Ayat.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ ...

Nearly the heavens might be rent asunder from above them,

Ibn Abbas, may Allah be pleased with him, Ad-Dahhak, Qatadah, As-Suddi and Ka`b Al-Ahbar said,

"Out of fear of His might.''

... وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي الْأَرْضِ ...

and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.

This is like the Ayah:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُـلَّ شَىْءٍ رَّحْمَةً وَعِلْماً

Those who bear the Throne and those around it glorify the praises of their Lord, and believe in

Him, and ask forgiveness for those who believe (saying):

"Our Lord! You comprehend all things in mercy and knowledge,'' (40:7)

... أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ (٥)

Lo! Verily, Allah is the Oft-Forgiving, the Most Merciful.

This is a reminder, to take heed of this fact.

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَولِيَاء ...

And as for those who take as protecting friends others besides Him,

This refers to the idolators,

... اللَّهُ حَفِيظٌ عَلَيْهِمْ ...

Allah is **Hafiz** over them.

meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

... وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ (٦)

and you are not a trustee over them.

meaning, `you are just a warner, and Allah is the Trustee of all affairs.'

وَكَذَٲلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَا

42:7 And thus We have revealed to you a Qur'an in Arabic that you may warn the Mother of the Towns and all around it,

وَتُنذِرَ يَوْمَ الْجَمْعِ لاَ رَيْبَ فِيهِ فَرِيقٌ فِى الْجَنَّةِ وَفَرِيقٌ فِى السَّعِيرِ

and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.

وَلَوْ شَآءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَحِدَةً وَلَـكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِ

42:8 And if Allah had willed, He could have made them one nation, but He admits whom He wills to His mercy.

وَالظَّـلِمُونَ مَا لَهُمْ مِّن وَلِىٍّ وَلاَ نَصِيرٍ

And the wrongdoers will have neither a protector nor a helper.

The Qur'an was revealed to serve as a Warning

Allah says, `just as We sent revelation to the Prophets before you,'

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا ...

and thus We have revealed to you a Qur'an in Arabic,

meaning, plain, clear, and manifest

... لِّتُنذِرَ أُمَّ الْقُرَى ...

that you may warn the Mother of the Towns, i.e., Makkah,

... وَمَنْ حَوْلَهَا ...

and all around it,

means, all the lands, east and west.

Makkah is called **Umm Al-Qura** (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imam Ahmad from Abdullah bin `Adi bin Al-Hamra' Az-Zuhri, who heard the Messenger of Allah say, as he was standing in the market place of Makkah;

وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

By Allah, you are the best land of Allah, the most beloved land to Allah; were it not for the fact that I was driven out from you, I would never have left you.

This was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah;

At-Tirmidhi said, "**Hasan Sahih**. "

... وَتُنذِرَ يَوْمَ الْجَمْعِ ...

and warn (them) of the Day of Assembling,

i.e., the Day of Resurrection, when Allah will assemble the first and the last in one plain.

... لَا رَيْبَ فِيهِ ...

of which there is no doubt,

means, there is no doubt that it will happen and will most certainly come to pass.

... فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (٧)

a party will be in Paradise and a party in the blazing Fire.

This is like the Ayah:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ

(And remember) the Day when He will gather you (all) on the Day of Gathering, --- that will be the Day of mutual loss and gain, (64:9)

which means that the people of Paradise and the people of Hell will gain and lose, respectively.

And it is like the Ayah:

إِنَّ فِى ذلِكَ لاّيَةً لِّمَنْ خَافَ عَذَابَ الاٌّخِرَةِ ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

وَمَا نُؤَخِّرُهُ إِلاَّ لاًّجَلٍ مَّعْدُودٍ

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

And We delay it only for a term fixed.

On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed. (11:103-105)

Imam Ahmad recorded that Abdullah bin `Amr, may Allah be pleased with him, said,

"The Messenger of Allah came out to us, holding two books in his hand. He said,

أَتَدْرُونَ مَا هذَانِ الْكِتَابَانِ؟

Do you know what these two books are?

We said, "We do not know unless you tell us, O Messenger of Allah.''

Concerning the book in his right hand, He said:

هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا

This is a book from the Lord of the worlds, containing the names of the people of Paradise

and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.

Then concerning the book in his left hand, he said:

هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا

This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added or taken away from it.

The Companions of the Messenger of Allah said, "Why should we strive if it is something that is already cut and dried''

The Messenger of Allah said:

سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ،وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ

Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.

Then he made a gesture with his fist and said,

فَرَغَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ

Your Lord has settled the matter of His servants.

and he opened his right hand as if throwing something;

فَرِيقٌ فِي الْجَنَّةِ

A party in Paradise.

and he made a similar gesture with his left hand;

فَرِيقٌ فِي السَّعِير

And a party in the blazing Fire.''

This was also recorded by At-Tirmidhi, and An-Nasa'i;

At-Tirmidhi said, "**Hasan Sahih Gharib**.''

Imam Ahmad recorded that Abu Nadrah said,

"One of the Companions of the Prophet , whose name was Abu Abdullah, was visited by some of his friends, and they found him weeping. They asked him, `What has caused you to weep Didn't the Messenger of Allah say to you,

خُذْ مِنْ شَارِبِكَ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي

Trim your moustache and adhere to that practice until you meet me.'

He said, `Yes, but I heard the Messenger of Allah say;

إِنَّ اللهَ تَعَالَى قَبَضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِالْيَدِ الْأُخْرَى، قَالَ: هذِهِ لِهذِهِ، وَهذِهِ لِهذِهِ، وَلَا أُبَالِي

Allah picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care.''

`And I do not know in which of the two handfuls I am.'''

There are several Hadiths about Al-Qadr (the Divine Decree) in the books of Sahih, Sunan and Musnad. Including those narrated by Ali, Ibn Mas`ud, A'ishah and a large number of Companions, may Allah be pleased with them all.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً ...

And if Allah had willed, He could have made them one nation,

> means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof.

Allah says:

... ولَكِن يُدْخِلُ مَن يَشَاء فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُم مِّن ولِيٍّ ولَا نَصِيرٍ (٨)

but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.

أَمِ اتَّخَذُواْ مِن دُونِهِ أَوْلِيَآءَ فَاللَّهُ هُوَ الْوَلِىُّ

42:9 Or have they taken protecting friends besides Him? But Allah --- He Alone is the protector.

وَهُوَ يُحْىِ الْمَوْتَى وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And He Who gives life to the dead, and He is Able to do all things.

وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُ إِلَى اللَّهِ

42:10 And in whatsoever you differ, the decision thereof is with Allah.

ذَلِكُمُ اللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Such is Allah, my Lord in Whom I put my trust, and to Him I turn in repentance.

فَاطِرُ السَّمَـوَتِ وَالاٌّرْضِ

42:11 The Creator of the heavens and the earth.

جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَجاً وَمِنَ الأَنْعَمِ أَزْوجاً يَذْرَؤُكُمْ فِيهِ

He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you.

لَيْسَ كَمِثْلِهِ شَىْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him, and He is the All-Hearer, the All-Seer.

لَهُ مَقَلِيدُ السَّمَوَتِ وَالأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ

42:12 To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens.

إِنَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

Verily, He is the All-Knower of everything.

Allah is the Protector, Ruler and Creator

Allah says,

أَمِ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاء فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي المَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٩)

Or have they taken protecting friends besides Him? But Allah --- He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.

Here Allah denounces the idolators for taking other gods instead of Allah, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is

able to bring the dead back to life and He is Able to do all things.

Then He says:

وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ...

And in whatsoever you differ, the decision thereof is with Allah.

means, in whatever issue you differ. This is general in meaning and applies to all things.

... فَحُكْمُهُ إِلَى اللَّهِ ...

the decision thereof is with Allah.

means, He is the Judge of that, according to His Book and the **Sunnah** of His Prophet.

This is like the Ayah:

فَإِن تَنَازَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger. (4:59)

... ذَلِكُمُ اللَّهُ رَبِّي ...

Such is Allah, my Lord,

means, (He is) the Judge of all things.

... عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (١٠)

in Whom I put my trust, and to Him I turn in repentance.

means, `I refer all matters to Him.'

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ...

The Creator of the heavens and the earth.

means, the Maker of them both and everything in between.

... جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا ...

He has made for you mates from yourselves,

> means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

... وَمِنَ الْأَنْعَامِ أَزْوَاجًا ...

and for the cattle (also) mates.

> means, and He has created for you eight pairs of cattle.

... يَذْرَؤُكُمْ فِيهِ ...

By this means He creates you.

> means, in this manner He creates you, male and female, generation after generation of men and cattle.

... لَيْسَ كَمِثْلِهِ شَيْءٌ ...

There is nothing like Him,

> means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

... وَهُوَ السَّمِيعُ الْبَصِيرُ (١١)

He is the All-Hearer, the All-Seer.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ...

To Him belong the keys of the heavens and the earth.

> We have already discussed the interpretation of this phrase in Surah **Az-Zumar** (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

... يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ ...

He expands provision for whom He wills, and straitens.

> means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

... إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١٢)

Verily, He is the All-Knower of everything.

شَرَعَ لَكُم مِّنَ الِدينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُواْ الدِّينَ وَلاَ تَتَفَرَّقُواْ فِيهِ

42:13 He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

Intolerable for the idolators is that to which you call them.

اللَّهُ يَجْتَبِى إِلَيْهِ مَن يَشَآءُ وَيَهْدِى إِلَيْهِ مَن يُنِيبُ

Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.

وَمَا تَفَرَّقُواْ إِلاَّ مِن بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْياً بَيْنَهُمْ

42: 14 And they divided not till after knowledge had come to them, through transgression between themselves.

وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَّقُضِىَ بِيْنَهُمْ

And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them.

وَإِنَّ الَّذِينَ أُورِثُواْ الْكِتَـبَ مِن بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ

And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.

The Religion of the Messengers is One

Allah says to this **Ummah**:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ ...

He (Allah) has ordained for you the same religion which He ordained for **Nuh**, and that which We have revealed to you,

Allah mentions the first Messenger who was sent after Adam, that is, **Nuh**, peace be upon them, and the last of them is Muhammad.

... وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ...

and that which We ordained for Ibrahim, Musa and Isa,

Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrahim, Musa and Isa bin Maryam. This Ayah mentions all five, just as they are also mentioned in the Ayah in Surah **Al-Ahzab**, where Allah says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّيْنَ مِيثَاقَهُمْ وَمِنْكَ وَمِن نُّوحٍ وَإِبْرَهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ

And (remember) when We took from the Prophets their covenant, and from you, and from **Nuh**, Ibrahim, Musa, and Isa son of Maryam. (33:7).

The Message which all the Messengers brought was to worship Allah Alone, with no partner or associate, as Allah says:

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ

And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me. (21:25).

And according to a Hadith (the Prophet said):

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، دِينُنَا وَاحِد

We Prophets are brothers and our religion is one.

In other words, the common bond between them is that Allah Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allah says.

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَـجاً

To each among you, We have prescribed a law and a clear way. (5:48)

Allah says here:

... أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ...

saying you should establish religion and make no divisions in it.

meaning, Allah enjoined all the Prophets (peace and blessings of Allah be upon them all) to be as one and He forbade them to differ and be divided.

... كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ...

Intolerable for the idolators is that to which you call them.

means, `it is too much for them to bear, and they hate that to which you call them, O Muhammad, i.e., **Tawhid**.'

... اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاء وَيَهْدِي إِلَيْهِ مَن يُنِيبُ (١٣)

Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path.

Allah says here;

وَمَا تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ ...

And they divided not till after knowledge had come to them,

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

... بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَى أَجَلٍ مُّسَمًّى ...

And had it not been for a Word that went forth before from your Lord for an appointed term,

means, were it not for the fact that Allah had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

... لَّقُضِيَ بَيْنَهُمْ ...

the matter would have been settled between them.

... وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِن بَعْدِهِمْ ...

And verily, those who were made to inherit the Scripture after them,

> means, the later generation which came after the earlier generation which had rejected the truth.

... لَفِي شَكٍّ مِّنْهُ مُرِيبٍ (١٤)

are in grave doubt concerning it.

> means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

فَلِذَٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَآ أُمِرْتَ وَلاَ تَتَّبِعْ أَهْوَآءَهُمْ وَقُلْ

42:15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say:

ءَامَنتُ بِمَآ أَنزَلَ اللَّهُ مِن كِتَـبٍ وَأُمِرْتُ لأَعْدِلَ بَيْنَكُمُ

"I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you.

اللَّهُ رَبُّنَا وَرَبُّكُمْ

Allah is our Lord and your Lord.

لَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ لاَ حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ

For us our deeds and for you your deeds. There is no dispute between us and you.

اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

Allah will assemble us (all), and to Him is the final return.''

This Ayah includes ten separate and independent ideas, each of which is a ruling on its own.

They (the scholars) said that there is nothing else like it in the Qur'an, apart from **Ayat Al-Kursi** (2:255), which also includes ten ideas.

فَلِذَلِكَ فَادْعُ ...

So unto this then invite (people),

> means, `so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways (of **Shariah**) that were followed, such as the Messengers of strong will, and others.

... وَاسْتَقِمْ كَمَا أُمِرْتَ ...

and stand firm as you are commanded,

> means, `adhere firmly, you and those who follow you, to the worship of Allah as He has commanded you.'

... وَلَا تَتَّبِعْ أَهْوَاءهُمْ ...

and follow not their desires,

> means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

... وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ ...

but say: "I believe in whatsoever Allah has sent down of the Book...''

> means, `I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

... وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ...

and I am commanded to do justice among you.

means, when judging according to the commands of Allah.

... اللَّهُ رَبُّنَا وَرَبُّكُمْ ...

Allah is our Lord and your Lord.

means, `He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

... لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ...

For us our deeds and for you your deeds.

means, `we have nothing to do with you.'

This is like the Ayah:

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيئُونَ مِمَّآ أَعْمَلُ وَأَنَاْ بَرِىءٌ مِّمَّا تَعْمَلُونَ

And if they demy you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!'' (10:41)

... لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ...

There is no dispute between us and you.

Mujahid said, "This means, no argument.''

As-Suddi said,

"This was before Ayah of the sword was revealed.''

This fits the context, because this Ayah was revealed in Makkah, and Ayah of the sword (22:39-40) was revealed after the **Hijrah**.

... اللَّهُ يَجْمَعُ بَيْنَنَا ...

Allah will assemble us (all), (means, on the Day of Resurrection).

This is like the Ayah:

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

> Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.'' (34:26).

... وَإِلَيْهِ الْمَصِيرُ (١٥)

and to Him is the final return.

> means, the final return on the Day of Reckoning.

وَالَّذِينَ يُحَآجُّونَ فِى اللَّهِ مِن بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ

42:16 And those who dispute concerning Allah, after it has been accepted, of no use is their dispute before their Lord and on them is wrath,

وَلَهُمْ عَذَابٌ شَدِيدٌ

and for them will be a severe torment.

اللَّهُ الَّذِى أَنزَلَ الْكِتَـبَ بِالْحَقِّ وَالْمِيزَانَ

42:17 It is Allah Who has sent down the Book in truth, and the Balance.

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

42:18 Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.

أَلاَ إِنَّ الَّذِينَ يُمَارُونَ فَى السَّاعَةِ لَفِى ضَلَـلٍ بَعِيدٍ

Verily, those who dispute concerning the Hour are certainly in error far away.

A Warning to Those Who dispute concerning Matters of Religion

Here Allah warns those who try to hinder those who believe in Allah, from following His path.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِن بَعْدِ مَا اسْتُجِيبَ لَهُ ...

And those who dispute concerning Allah, after it has been accepted,

means, those who dispute with the believers who have responded to Allah and His Messenger, and try to stop them from following the path of guidance.

... حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ ...

no use is their dispute before their Lord,

means, it is futile before Allah.

... وَعَلَيْهِمْ غَضَبٌ ...

and on them is wrath, (means, from Him).

... وَلَهُمْ عَذَابٌ شَدِيدٌ (١٦)

and for them will be a severe torment.

means, on the Day of Resurrection.

Ibn Abbas, may Allah be pleased with him, and Mujahid said,

> "They disputed with the believers after they responded to Allah and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to **Jahiliyyah**.''

Qatadah said,

> "These were the Jews and Christians who said to them, `Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allah than you.'''
>
> This was nothing but lies.

Then Allah says:

اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ ...

It is Allah Who has sent down the Book in truth,

> referring to all the Books which were revealed from Him to His Prophets.

... وَالْمِيزَانَ ...

and the Balance.

> means, justice and fairness.
>
> This was the view of Mujahid and Qatadah.
>
> This is like the Ayat:
>
> لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
>
> Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. (57:25)

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

أَلاَّ تَطْغَوْاْ فِى الْمِيزَانِ

وَأَقِيمُواْ الْوَزْنَ بِالْقِسْطِ وَلاَ تُخْسِرُواْ الْمِيزَانَ

> And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient. (55:7-9)

... وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ (١٧)

And what can make you know that perhaps the Hour is close at hand?

> This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ...

Those who believe not therein seek to hasten it,

> means, they say, `when will this promise be fulfilled, if you are telling the truth' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

... وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا ...

while those who believe are fearful of it,

> means, they are afraid of it happening.

... وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ...

and know that it is the very truth.

> means, that it will undoubtedly come to pass, so they prepare themselves for it and strive for its sake.

It was reported through various chains of narration, a number reaching the level of being **Mutawatir**, in **Sahih**

and **Hasan** narrations, in the Books of Sunan and Musnad.

According to some versions, a man addressed the Messenger of Allah in a loud voice, when he was on one of his journeys,

calling out to him, "O Muhammad!''

The Messenger of Allah replied in a similar manner, "Here I am!''

The man said, "When will the Hour come?''

The Messenger of Allah said,

وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أَعْدَدْتَ لَهَا؟

Woe to you! It will most certainly come. What have you done to prepare for it?

He said, "Love for Allah and His Messenger.''

He said:

أَنْتَ مَعَ مَنْ أَحْبَبْتَ

You will be with those whom you love.

According to another Hadith:

الْمَرْءُ مَعَ مَنْ أَحَب

A man will be with those whom he loves.

This is Mutawatir beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

... أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ ...

Verily, those who dispute concerning the Hour,

means, who dispute whether it will happen and think it is unlikely ever to come,

... لَفِي ضَلَالٍ بَعِيدٍ (١٨)

are certainly in error far away.

means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allah says:

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَآءُ وَهُوَ الْقَوِىُّ الْعَزِيزُ

42:19 Allah is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.

مَن كَانَ يُرِيدُ حَرْثَ الاٌّخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِى الاٌّخِرَةِ مِن نَّصِيبٍ

42:20 Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ

42:21 Or have they partners with Allah who have instituted for them a religion which Allah has not ordained?

وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِىَ بَيْنَهُمْ

And had it not been for a decisive Word, the matter would have been judged between them.

وَإِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And verily, for the wrongdoers there is a painful torment.

تَرَى الظَّـلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعٌ بِهِمْ

42:22 You will see the wrongdoers fearful of that which they have earned, and it will surely befall them.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فِى رَوْضَـتِ الْجَنَّـتِ لَهُمْ مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.

The Provision of Allah in this World and the Hereafter

Allah says:

اللَّهُ لَطِيفٌ بِعِبَادِهِ ...

Allah is very Gracious and Kind to His servants.

Here Allah speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike.

Allah says:

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on the earth but its provision is due from Allah. And He knows its

dwelling place and its deposit. All is in a Clear Book. (11:6)

And there are many similar Ayat.

... يَرْزُقُ مَن يَشَاء ...

He gives provisions to whom He wills.

means, He gives generously to whomsoever He wills.

... وَهُوَ الْقَوِيُّ الْعَزِيزُ (١٩)

And He is the All-Strong, the Almighty.

means, there is nothing that can overpower Him.

Then Allah says:

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ ...

Whosoever desires the reward of the Hereafter,

means, whoever does things for the sake of the Hereafter,

... نَزِدْ لَهُ فِي حَرْثِهِ ...

We give him increase in his reward,

meaning, `We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allah wills.

... وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ (٢٠)

and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.

means, whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter

at all, Allah will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this Ayah is reinforced by the passage in Surah **Al-Isra'** in which Allah says:

مَّن كَانَ يُرِيدُ الْعَـجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَـهَا مَذْمُومًا مَّدْحُورًا

وَمَنْ أَرَادَ الاٌّخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَـئِكَ كَانَ سَعْيُهُم مَّشْكُورًا

كُلاًّ نُّمِدُّ هَـؤُلاءِ وَهَـؤُلاءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلاٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً

Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected.

And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer -- then such are the ones whose striving shall be appreciated.

On each -- these as well as those -- We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.

See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. (17:18-21)

It was reported that Ubayy bin Ka`b, may Allah be pleased with him, said,

"The Messenger of Allah said:

بَشِّرْ هذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرِّفْعَةِ وَالنَّصْرِ وَالتَّمْكِينِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْاخِرَةِ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْاخِرَةِ مِنْ نَصِيب

Give the glad tidings to this **Ummah** of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.''

Making Legislation for the Creatures is Shirk Allah says:

Allah says,

أَمْ لَهُمْ شُرَكَاء شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ ...

Or have they partners with Allah who have instituted for them a religion which Allah has not ordained?

means, they do not follow what Allah has ordained for you of upright religion; on the contrary, they follow what their devils (**Shayatin**), of men and Jinn, have prescribed for them. They instituted taboos, such as the **Bahirah**, **Sa'ibah**, **Wasilah** or **Ham**. They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during **Jahiliyyah**, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas.

It was recorded in the Sahih that the Messenger of Allah said:

رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ يَجُرُّ قُصْبَهُ فِي النَّار

I saw `Amr bin Luhayy bin Qama`ah dragging his intestines in Hell -- (because he had been the first one to introduce the idea of the **Sa'ibah**).

This man was one of the kings of the Khuza`ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allah be upon him.

Allah said:

... وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ...

And had it not been for a decisive Word, the matter would have been judged between them.

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

... وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (٢١)

And verily, for the wrongdoers there is a painful torment.

i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

Allah says;

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا ...

You will see the wrongdoers fearful of that which they have earned,

means, in the arena of Resurrection.

... وَهُوَ وَاقِعٌ بِهِمْ ...

and it will surely befall them.

means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day of Resurrection; they will be in a state of utter fear and terror.

... وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُم مَّا يَشَاؤُونَ عِندَ رَبِّهِمْ ...

But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.

> What comparison can there be between the former and the latter How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men.

Allah says:

... ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٢٢)

That is the supreme grace.

> means, the ultimate victory and complete blessing.

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ

42:23 That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds.

قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْراً إِلاَّ ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ

Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.''

وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْناً

And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof.

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Verily, Allah is Oft-Forgiving, Most Ready to appreciate.

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِباً فَإِن يَشَإِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ

42:24 Or say they: "He has invented a lie against Allah?'' If Allah willed, He could have sealed up your heart.

وَيَمْحُ اللَّهُ الْبَـطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَـتِهِ

And Allah wipes out falsehood, and establishes the truth by His Word.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, He knows well what are in the breasts.

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allah then says to His servants who believe and do righteous deeds:

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds.

meaning, this will undoubtedly come to them, because it is glad tidings from Allah to them.

... قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ...

Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.''

means, `say, O Muhammad, to these idolators among the disbeliever of Quraysh: I do not ask

you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.'

Al-Bukhari recorded that Ibn Abbas, may Allah be pleased with him, was asked about the Ayah: إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى (except to be kind to me for my kinship with you).

Sa`id bin Jubayr said, "To be kind to the family of Muhammad.''

Ibn Abbas said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom the Prophet did not have some ties of kinship.''

Ibn Abbas said, "Except that you uphold the ties of kinship that exist between me and you.''

This was recorded by Al-Bukhari.

It was also recorded by Imam Ahmad with a different chain of narration.

... وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ...

And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof,

means, `whoever does a good deed, We will increase him in good for it, i.e., in reward.'

This is like the Ayah:

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward. (4:40)

... إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (٢٣)

Verily, Allah is Oft-Forgiving, Most Ready to appreciate.

means, He forgives many bad deeds and increases a small amount of good deeds;

He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet fabricated the Qur'an -- and the Response to that

Allah's saying;

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ ...

Or say they: "He has invented a lie against Allah!'' If Allah willed, He could have sealed up your heart.

means, `if you had invented any lies against Him, as these ignorant people claim,' يَخْتِمْ عَلَى قَلْبِكَ (He could have sealed up your heart).

means, `and thus caused you to forget what had already come to you of the Qur'an.'

This is like the Ayah:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ

لأَخَذْنَا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ

And if he had forged a false saying concerning Us (Allah), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him. (69:44-47)

which means, `We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.'

And Allah said:

... وَيَمْحُ اللَّهُ الْبَاطِلَ ...

And Allah wipes out falsehood,

... وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ...

and establishes the truth by His Word.

> means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

... إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٤)

Verily, He knows well what are in the breasts.

> means, all that is hidden in the hearts of men.

وَهُوَ الَّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُواْ عَنِ السَّيِّئَـتِ وَيَعْلَمُ مَا تَفْعَلُونَ

42:25 And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَيَزِيدُهُم مِّن فَضْلِهِ

42:26 And He answers those who believe and do righteous good deeds, and gives them increase of His bounty.

وَالْكَـفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

And as for the disbelievers, theirs will be a severe torment.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْاْ فِى الاٌّرْضِ وَلَـكِن يُنَزِّلُ بِقَدَرٍ

42:27 And if Allah were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills.

مَّا يَشَآءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.

وَهُوَ الَّذِى يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُواْ وَيَنشُرُ رَحْمَتَهُ

42:28 And He it is Who sends down the rain after they have despaired, and spreads His mercy.

وَهُوَ الْوَلِىُّ الْحَمِيدُ

And He is the Wali, Worthy of all praise.

Allah accepts Repentance and responds to Supplications

Here Allah reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful. (4:110)

It was reported in Sahih Muslim that Anas bin Malik, may Allah be pleased with him, said,

"The Messenger of Allah said:

لله تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ

Allah is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says,

"O Allah, You are my slave and I am Your Lord!'' -- i.e., he makes a mistake because of his great joy. ''

A similar report was also narrated in the Sahih from Abdullah bin Mas`ud, may Allah be pleased with him.

Allah says,

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ ...

And He it is Who accepts repentance from His servants,

It was reported that Az-Zuhri said, concerning this Ayah, that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

لله أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَقْتُلَهُ فِيهِ الْعَطَشُ

Allah rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.''

Hammam bin Al-Harith said,

> "Ibn Mas`ud was asked about a man who commits immoral sins with a woman and then marries her.
>
> He said, `There is nothing wrong with that,' and recited:
>
> وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
>
> > And He it is Who accepts repentance from His servants.''

... وَيَعْفُو عَنِ السَّيِّئَاتِ ...

and forgives sins,

> means, He will accept repentance in the future, and He forgives past sins.

... وَيَعْلَمُ مَا تَفْعَلُونَ (٢٥)

and He knows what you do.

> means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

And He answers those who believe and do righteous good deeds,

As-Suddi said, "This means, He responds to them.''

This was also the view of Ibn Jarir:

> "It means that He answers their supplication for themselves, their companions and their brothers.''

... وَيَزِيدُهُم مِّن فَضْلِهِ ...

and gives them increase of His bounty.

means, He answers their supplications and gives them more besides.

Qatadah said, narrating from Ibrahim An-Nakha`i Al-Lakhmi about the Ayah: وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ (And He answers those who believe and do righteous good deeds,) --

(this means) they intercede for their brothers;

وَيَزِيدُهُم مِّن فَضْلِهِ (and gives them increase of His bounty.) --

(this means) they intercede for their brothers' brothers.

... وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ (٢٦)

And as for the disbelievers, theirs will be a severe torment.

-- having mentioned the believers and the great reward that is theirs, Allah then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

Allah says here,

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ ...

And if Allah were to extend the provision for His servants, they would surely rebel in the earth,

means, `if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

... وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (٢٧)

but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor those who deserve to be poor.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا ...

And He it is Who sends down the rain after they have despaired,

means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need.

This is like the Ayah:

وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِمْ مِّن قَبْلِهِ لَمُبْلِسِينَ

And verily, before that (rain) -- just before it was sent down upon them -- they were in despair! (30:49)

... وَيَنشُرُ رَحْمَتَهُ ...

and spreads His mercy.

means, He bestows it upon all the people who live in that region.

Qatadah said, "We were told that a man said to Umar bin Al-Khattab, may Allah be pleased with him, `O Commander of the faithful, no rain has come and the people are in despair.'

Umar, may Allah be pleased with him, said,

`Rain will be sent upon you,' and he recited:

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ (٢٨)

And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise.''

Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

وَمِنْ ءَايَـتِهِ خَلْقُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ

42:29 And among His Ayat is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.

وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ

And He is Able to assemble them whenever He wills.

وَمَآ أَصَـبَكُمْ مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ

42:30 And whatever of misfortune befalls you, it is because of what your hands have earned.

وَيَعْفُواْ عَن كَثِيرٍ

And He pardons much.

وَمَآ أَنتُمْ بِمُعْجِزِينَ فِى الاٌّرْضِ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِىٍّ وَلاَ نَصِيرٍ

42:31 And you cannot escape from Allah in the earth, and besides Allah you have neither any protector nor any helper.

Among the Signs of Allah is the Creation of the Heavens and the Earth

Allah says,

وَمِنْ آيَاتِهِ ...

And among His **Ayat**,

means, the signs which point to His great might and power,

... خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا ...

is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.

means, whatever He has created in them, i.e., in the heavens and the earth.

... مِن دَابَّةٍ ...

and whatever moving creatures,

this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

... وَهُوَ ...

And He,

means, yet despite all that,

... عَلَى جَمْعِهِمْ إِذَا يَشَاء قَدِيرٌ (٢٩)

is Able to assemble them whenever He wills.

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

Allah says,

وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ ...

And whatever of misfortune befalls you, it is because of what your hands have earned.

means, `whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

... وَيَعْفُو عَن كَثِيرٍ (٣٠)

And He pardons much.

means, of sins;

`He does not punish you for them, rather He forgives you.'

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ

And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth. (35:45)

According to a Sahih Hadith:

وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمَ وَلَا حَزَنٍ إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا

By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allah will forgive him for some of his sins thereby -- even a thorn which pricks him.

Imam Ahmad recorded that Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, said,

"I heard the Messenger of Allah say:

مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ إِلَّا كَفَّرَ اللهُ تَعَالَى عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ

No physical harm befalls a believer, but Allah will expiate for some of his sins because of it.''

Imam Ahmad also recorded that `A'ishah, may Allah be pleased with her, said,

"The Messenger of Allah said:

إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يُكَفِّرُهَا، ابْتَلَاهُ اللهُ تَعَالَى بِالْحَزَنِ لِيُكَفِّرَهَا

If a person commits many sins and has nothing that will expiate for them, Allah will test him with some grief that will expiate for them.''

وَمَا أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (٣١)

And you cannot escape from Allah in the earth, and besides Allah you have neither any protector nor any helper.

وَمِنْ ءَايَـتِهِ الْجَوَارِ فِى الْبَحْرِ كَالاٌّعْلَـمِ

42:32 And among His signs are the ships in the sea like mountains.

إِن يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ

42:33 If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea).

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

Verily, in this are signs for everyone patient and grateful.

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا

42:34 Or He may destroy them because of that which their (people) have earned.

وَيَعْفُ عَن كَثِيرٍ

And He pardons much.

وَيَعْلَمَ الَّذِينَ يُجَـدِلُونَ فِى ءَايَـتِنَا مَا لَهُمْ مِّن مَّحِيصٍ

42:35 And those who dispute as regards Our Ayat may know that there is no place of refuge for them.

Ships are also among the Signs of Allah

Allah tells,

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ (٣٢)

And among His signs are the ships in the sea like mountains.

Allah tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains.

This was the view of Mujahid, Al-Hasan, As-Suddi and Ad-Dahhak.

In other words, these ships on the sea are like mountains on land.

إِن يَشَأْ يُسْكِنِ الرِّيحَ ...

If He wills, He causes the wind to cease,

means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease,

... فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ...

then they would become motionless on the surface (of the sea).

ie then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ ...

Verily, in this are signs for everyone patient,

means, who is patient in the face of adversity

... شَكُورٍ (٣٣)

and grateful.

means, in the fact that Allah has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا ...

Or He may destroy them because of that which their (people) have earned.

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

... وَيَعْفُ عَن كَثِيرٍ (٣٤)

And He pardons much.

means, of their sins;

if He were to punish them for all of their sins, He would destroy everyone who sails on the sea.

Some of the scholars interpreted the Ayah **وَ يُوبِقْهُنَّ بِمَا كَسَبُوا** (Or He may destroy them because of that which their (people) have earned).

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they would be lost and would not be able to follow their intended path.

This interpretation also includes the idea of their being destroyed.

This also fits the first meaning, which is that if Allah willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow.

In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُم مِّن مَّحِيصٍ (٣٥)

And those who dispute as regards Our **Ayat** may know that there is no place of refuge for them.

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

فَمَآ أُوتِيتُمْ مِّن شَىْءٍ فَمَتَـٰعُ الْحَيَوٰةِ الدُّنْيَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا۟ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

42:36 So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord.

وَالَّذِينَ يَجْتَنِبُونَ كَبَـئِرَ الإِثْمِ وَالْفَوَحِشَ وَإِذَا مَا غَضِبُواْ هُمْ يَغْفِرُونَ

42:37 And those who shun the greater sins, and Al-Fawahish, and when they are angry, they forgive.

وَالَّذِينَ اسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ الصَّلَوةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَـهُمْ يُنفِقُونَ

42:38 And those who answer the Call of their Lord, and perform the Salah, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

وَالَّذِينَ إِذَآ أَصَابَهُمُ الْبَغْىُ هُمْ يَنتَصِرُونَ

42:39 And those who, when an oppressive wrong is done to them, take revenge.

The Attributes of Those Who deserve that which is with Allah

Here Allah points out the insignificance of this worldly life and its transient adornments and luxuries.

فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ...

So whatever you have been given is but (a passing) enjoyment for this worldly life.

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

... وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى ...

but that which is with Allah is better and more lasting,

means, the reward of Allah is better than this world, and it will last forever, so do not give

preference to that which is transient over that which is lasting.

Allah says:

... لِلَّذِينَ آمَنُوا ...

for those who believe,

means, for those who are patient in forgoing the pleasures of this world,

... وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٣٦)

and put their trust in their Lord.

means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.

Then Allah says:

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ...

And those who shun the greater sins, and **Al-Fawahish**,

We have already discussed sin and **Al-Fawahish** in Surah **Al-A`raf**.

... وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (٣٧)

and when they are angry, they forgive.

means, their nature dictates that they should forgive people and be tolerant. Vengeance is not in their nature.

It was reported in the **Sahih** that the Messenger of Allah never took revenge for his own sake, only when the sacred Laws of Allah were violated.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ ...

And those who answer the Call of their Lord,

means, they follow His Messenger and obey His commands and avoid that which He has prohibited.

... وَأَقَامُوا الصَّلَاةَ ...

and perform **As-Salah**,

-- which is the greatest act of worship of Allah, may He be glorified.

... وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ...

and who (conduct) their affairs by mutual consultation,

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters.

This is like the Ayah:

وَشَاوِرْهُمْ فِى الأَمْرِ

and consult them in the affairs, (3:159)

The Prophet used to consult with them concerning wars and other matters, so that they would feel confidant.

When Umar bin Al-Khattab, may Allah be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next **Khalifah** to six people who were to be consulted. They were Uthman, Ali, Talhah, Az-Zubayr, Sa`id and Abdur-Rahman bin Awf, may Allah be pleased with them all. Then all of the Companions, may Allah be pleased with them, agreed to appoint Uthman as their leader.

... وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣٨)

and who spend of what We have bestowed on them.

this means kindly treating the creation of Allah, starting with those who are closest, then the next closest, and so on.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ (٣٩)

And those who, when an oppressive wrong is done to them, take revenge.

means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yusuf, peace be upon him, said to his brothers:

لاَ تَثْرَيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ

No reproach on you this day; may Allah forgive you. (12: 92)

even though he was in a position to take revenge on them for what they had done to him.

The Messenger of Allah forgave the eighty people who intended to do him harm during the year of **Al-Hudaybiyah**, camping by the mountain of At-Tan\`im. When he overpowered them, he set them free, even though he was in a position to take revenge on them.

He also forgave Ghawrath bin Al-Harith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allah picked up the sword and called his Companions. He told them what had happened, and he forgave the man.

There are many similar Hadiths and reports. And Allah knows best.

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

42:40 The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah.

إِنَّهُ لاَ يُحِبُّ الظَّـلِمِينَ

Verily, He likes not the wrongdoers.

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَـئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ

42:41 And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ أُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

42:42 The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الاٌّمُورِ

42:43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.

Forgiving or exacting Revenge on Wrongdoers

Allah says,

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ...

The recompense for an evil is an evil like thereof.

This is like the Ayat:

فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

Then whoever transgresses the prohibition against you, you transgress likewise against him. (2:194)

and,

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِ

And if you punish, then punish them with the like of that with which you were afflicted. (16:126)

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (**Al-Qisas**), but the better way, which means forgiving, is recommended, as Allah says:

وَٱلْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ

and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him expiation. (5:45)

Allah says here:

... فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ...

but whoever forgives and makes reconciliation, his reward is with Allah.

means, that will not be wasted with Allah. As it is said in a **Sahih** Hadith:

وَمَا زَادَ اللهُ تَعَالَى عَبْدًا بِعَفْوٍ إِلَّا عِزًّا

Allah does not increase the person who forgives except in honor.

... إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ (٤٠)

Verily, He likes not the wrongdoers.

means, the aggressors, i.e., those who initiate the evil actions.

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ (٤١)

And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

means, there is no sin on him for taking revenge against the one who wronged him.

إِنَّمَا السَّبِيلُ ...

The way,

means, the burden of sin,

... عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ...

is only against those who oppress men and rebel in the earth without justification;

means, those who initiate wrongful actions against others, as it is said in the Sahih Hadith:

الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِىءِ، مَا لَمْ يَعْتَدِ الْمَظْلُوم

When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.

... أُوْلَئِكَ لَهُم عَذَابٌ أَلِيمٌ (٤٢)

for such there will be a painful torment.

means, intense and agonizing.

It was reported that Muhammad bin Wasi said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwan bin Al-Muhallab, who was the governor of Basrah. He said,

`What do you need?, O Abu Abdullah,'

I said, `If you can do it, I need you to be like the brother of Banu `Adiy.'

He said, `Who is the brother of Banu `Adiy?'

He said, Al-Ala' bin Ziyad; he once appointed a friend of his to a position of authority, and he

wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back (i.e., you do not owe anything to anyone), your stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you --

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُوْلَئِكَ لَهُم عَذَابٌ أَلِيمٌ

The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.'

Marwan said, `He spoke the truth, by Allah, and gave sincere advice.' Then he said, `What do you need, O Abu `Abdullah?'

I said, `I need you to let me join my family.'

He said, `Yes (I will do that).'''

This was recorded by Ibn Abi Hatim.

When Allah condemned wrongdoing and the people who do it, and prescribed **Al-Qisas**, He encouraged forgiveness:

وَلَمَن صَبَرَ وَغَفَرَ ...

And verily, whosoever shows patience and forgives,

meaning, whoever bears the insult with patience and conceals the evil action,

... إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (٤٣)

that would truly be from the things recommended by Allah.

Sa`id bin Jubayr said,

"This means, one of the things enjoined by Allah,''

i.e., good actions for which there will be a great reward and much praise.

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِىٍّ مِّن بَعْدِهِ

42:44 And whomsoever Allah sends astray, for him there is no protector after Him.

وَتَرَى الظَّـلِمِينَ لَمَّا رَأَوُاْ الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ

And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?''

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَـشِعِينَ مِنَ الذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ

42:45 And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance.

وَقَالَ الَّذِينَ ءَامَنُواْ إِنَّ الْخَـسِرِينَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَـمَةِ

And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection.''

أَلاَ إِنَّ الظَّـلِمِينَ فِى عَذَابٍ مُّقِيمٍ

Verily, the wrongdoers will be in a lasting torment.

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ اللَّهِ

42:46 And they will have no protectors to help them other than Allah.

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن سَبِيلٍ

And he whom Allah sends astray, for him there is no way.

The State of the Wrongdoers on the Day of Resurrection

Allah says,

وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّن بَعْدِهِ ...

And whomsoever Allah sends astray, for him there is no protector after Him.

Allah tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

but he whom He sends astray, for him you will find no protecting to lead him. (18:17)

Then Allah tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allah:

... وَتَرَى الظَّالِمِينَ ...

And you will see the wrongdoers,

... لَمَّا رَأَوُا الْعَذَابَ ...

when they behold the torment,

i.e., on the Day of Resurrection, they will wish that they could go back to this world.

... يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ (٤٤)

they will say: "Is there any way of return?''

This is like the Ayah:

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَا لَهُمْ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. (6:27-28)

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا ...

And you will see them brought forward to it,

means, to the Fire.

... خَاشِعِينَ مِنَ الذُّلِّ ...

made humble by disgrace,

means, in a befitting manner, because of their previous disobedience towards Allah.

... يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ ...

(and) looking with stealthy glance.

Mujahid said, "In a humiliated manner.''

That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that -- may Allah save us from that.

... وَقَالَ الَّذِينَ آمَنُوا ...

And those who believe will say,

means, on the Day of Resurrection they will say:

... إِنَّ الْخَاسِرِينَ ...

Verily, the losers...

means, the greatest losers.

... الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ...

are they who lose themselves and their families on the Day of Resurrection.

> means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

... أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ (٤٥)

Verily, the wrongdoers will be in a lasting torment.

> means, everlasting and eternal, with no way out and no escape.

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَاء يَنصُرُونَهُم مِّن دُونِ اللَّهِ ...

And they will have no protectors to help them other than Allah.

> means, no one to save them from the punishment and torment which they are suffering.

... وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن سَبِيلٍ (٤٦)

And he whom Allah sends astray, for him there is no way.

> means, no salvation.

اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ

42:47 Answer the Call of your Lord before there comes from Allah a Day which cannot be averted.

مَا لَكُمْ مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ

You will have no refuge on that Day nor there will be for you any denying.

فَإِنْ أَعْرَضُوا فَمَآ أَرْسَلْنَـكَ عَلَيْهِمْ حَفِيظاً إِنْ عَلَيْكَ إِلاَّ الْبَلَـغُ

42:48 But if they turn away, We have not sent you as a Hafiz over them. Your duty is to convey.

وَإِنَّآ إِذَآ أَذَقْنَا الإِنسَـنَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الإِنسَـنَ كَفُورٌ

And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

Encouragement to obey Allah before the Day of Resurrection

When Allah tells us about the horrors and terrifying events of the Day of Resurrection, He warns us about it and commands us to prepare for it:

اسْتَجِيبُوا لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ ...

Answer the Call of your Lord before there comes from Allah a Day which cannot be averted.

means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

... مَا لَكُم مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ (٤٧)

You will have no refuge on that Day nor there will be for you any denying.

means, you will have no stronghold in which to take refuge, no place in which to hide from Allah, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

كَلاَّ لاَ وَزَرَ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

On that Day man will say: "Where (is the refuge) to flee'?'

No! There is no refuge!

Unto your Lord will be the place of rest that Day. (75:10-12)

فَإِنْ أَعْرَضُوا ...

But if they turn away, (refers to the idolators),

... فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ...

We have not sent you as a **Hafiz** over them.

means, `you have no power over them.'

And Allah says elsewhere:

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey (the Message) and on Us is the reckoning. (13:40)

And Allah says here:

... إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ...

Your duty is to convey.

meaning, `all that We require you to do is to convey the Message of Allah to them.'

... وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ...

And verily, when We cause man to taste of mercy from Us, he rejoices there at;

> means, when a time of ease and comfort comes to him, he is happy about it.

... وَإِن تُصِبْهُمْ ...

but when befalls them, (means mankind).

... سَيِّئَةٌ ...

some evil,

> means, drought, punishment, tribulation or difficulty,

... بِمَا قَدَّمَتْ أَيْدِيهِمْ ...

because of the deeds which their hands have sent forth,

... فَإِنَّ الْإِنسَانَ كَفُورٌ (٤٨)

then verily, man (becomes) ingrate!

> means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair.

This is like what the Messenger of Allah said to the women:

> يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ
>
> O women, give in charity, for I have seen that you form the majority of the people of Hell.
>
> A woman asked, "Why is that, O Messenger of Allah''

He said:

لِأَنَّكُنَّ تُكْثِرْنَ الشِّكَايَةَ وَتَكْفُرْنَ الْعَشِيرَ، لَوْ أَحْسَنْتَ إِلى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ تَرَكْتَ يَوْمًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطّ

Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say,

> `I have never seen anything good from you!'

This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds.

As the Prophet said, the believer is the one who:

إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.

لِّلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ

42:49. To Allah belongs the kingdom of the heavens and the earth.

يَخْلُقُ مَا يَشَآءُ

He creates what He wills.

يَهَبُ لِمَن يَشَآءُ إِنَـثاً وَيَهَبُ لِمَن يَشَآءُ الذُّكُورَ

He bestows female upon whom He wills, and bestows male upon whom He wills.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

42:50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).

Allah tells us that He is the Creator, Sovereign and Controller of the heavens and the earth.

Allah says,

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاء ...

To Allah belongs the kingdom of the heavens and the earth. He creates what He wills.

Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

... يَهَبُ لِمَنْ يَشَاء إِنَاثًا ...

He bestows female upon whom He wills.

means, He gives them daughters only.

Al-Baghawi said,

"And among them (those who were given daughters only) was **Lut**, peace be upon him.''

... وَيَهَبُ لِمَن يَشَاء الذُّكُورَ (٤٩)

and bestows male upon whom He wills.

means, He gives them sons only.

Al-Baghawi said,

"Like Ibrahim **Al-Khalil**, peace be upon him, who did not have any daughters.''

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ...

Or He bestows both males and females,

means, He gives to whomsoever He wills both males and females, sons and daughters.

Al-Baghawi said,

"Like Muhammad.''

... وَيَجْعَلُ مَن يَشَاء عَقِيمًا ...

and He renders barren whom He wills.

means, so that he has no children at all.

Al-Baghawi said,

"Like Yahya and **Isa**, peace be upon them.''

So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

... إِنَّهُ عَلِيمٌ ...

Verily, He is the All-Knower,

means, He knows who deserves to be in which of these categories.

... قَدِيرٌ (٥٠)

and is Able (to do all things).

means, to do whatever He wills and to differentiate between people in this manner.

This issue is similar to that referred to in the Ayah where Allah says of **Isa**, peace be upon him:

وَلِنَجْعَلَهُ ءَايَةً لِّلنَّاسِ

And (We wish) to appoint him as a sign to mankind. (19:21)

i.e., proof for them of His power, for He created people in four different ways.

- **Adam**, peace be upon him, was created from clay, from neither a male nor a female.
- **Hawwa**', peace be upon her, was created from a male without a female.
- All other people, besides **Isa**, peace be upon him, were created from male and female,
- and this sign of Allah was completed with the creation of **Isa** bin Maryam, may peace be upon them both, who was created from a female without a male. Allah says:

وَلِنَجْعَلَهُ ءَايَةً لِّلنَّاسِ

And (We wish) to appoint him as a sign to mankind. (19: 21)

This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْياً أَوْ مِن وَرَآءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِىَ بِإِذْنِهِ مَا يَشَآءُ إِنَّهُ عَلِىٌّ حَكِيمٌ

42:51 It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.

وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا

42:52 And thus We have sent to you Ruh of Our command.

مَا كُنتَ تَدْرِى مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا

You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will.

وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

And verily, you are indeed guiding to a straight path.

صِرَطِ اللَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

42:53 The path of Allah to Whom belongs all that is in the heavens and all that is on the earth.

أَلاَ إِلَى اللَّهِ تَصِيرُ الأٌّمُورُ

Verily, all matters at the end go to Allah.

How the Revelation comes down

Allah says,

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا ...

It is not given to any human being that Allah should speak to him unless (it be) by revelation,

This refers to how Allah sends revelation. Sometimes He casts something into the heart of the Prophet, and he has no doubt that it is from Allah, as it was reported in **Sahih** Ibn Hibban that the Messenger of Allah said:

إِنَّ رُوْحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَب

Ar-Ruh Al-Qudus (i.e., Jibril) breathed into my heart that no soul will die until its allotted provision and time have expired, so have **Taqwa** of Allah and keep seeking in a good (and lawful) way.

... أَوْ مِن وَرَاء حِجَابٍ ...

or from behind a veil --

as He spoke to Musa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the Sahih, it recorded that the Messenger of Allah said to Jabir bin Abdullah, may Allah be pleased with him:

مَا كَلَّمَ اللهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا

Allah never speaks to anyone except from behind a veil, but He spoke to your father directly.

This is how it was stated in the Hadith.

He (Jabir's father) was killed on the day of **Uhud**, but this refers to the realm of **Al-Barzakh**, whereas the Ayah speaks of this earthly realm.

... أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاء ...

or (that) He sends a Messenger to reveal what He wills by His leave.

as Jibril, peace be upon him, and other angels came down to the Prophets, peace be upon them.

... إِنَّهُ عَلِيٌّ حَكِيمٌ (٥١)

Verily, He is Most High, Most Wise.

He is Most High, All-Knowing, Most Wise.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ...

And thus We have sent to you **Ruh** of Our command.

means, the Qur'an.

... مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ ...

You knew not what is the Book, nor what is Faith.

means, `in the details which were given to you in the Qur'an.'

... وَلَكِن جَعَلْنَاهُ ...

But We have made it,

means, the Qur'an,

... نُورًا نَّهْدِي بِهِ مَنْ نَّشَاء مِنْ عِبَادِنَا ...

a light wherewith We guide whosoever of Our servants We will.

This is like the Ayah:

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

Say:

"It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.'' (41:44)

... وَإِنَّكَ ...

And verily, you, (means, O Muhammad),

... لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٢)

are indeed guiding to a straight path.

means, the correct behavior.

Then Allah explains this further by saying:

صِرَاطِ اللَّهِ ...

The path of Allah,

meaning, His Laws which He enjoins.

... الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

to Whom belongs all that is in the heavens and all that is on the earth.

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

... أَلَا إِلَى اللَّهِ تَصِيرُ الأمُورُ (٥٣)

Verily, all matters at the end go to Allah.

means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

This is the end of the Tafsir of Surah **Ash-Shura**. All praise and thanks are due to Allah and in Him is all strength and protection.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Az-Zukhruf

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حـم

43:1 Ha Mim.

وَالْكِتَـبِ الْمُبِينِ

43:2 By the manifest Book.

إِنَّا جَعَلْنَـهُ قُرْءاناً عَرَبِيّاً لَّعَلَّكُمْ تَعْقِلُونَ

43:3 Verily, We have made it a Qur'an in Arabic that you may be able to understand.

وَإِنَّهُ فِى أُمِّ الْكِتَـبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ

43:4 And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحاً أَن كُنتُمْ قَوْماً مُّسْرِفِينَ

43:5 Shall We then take away the Reminder from you, because you are a people excessive.

وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِى الاٌّوَّلِينَ

43:6 And how many a Prophet have We sent amongst the men of old.

وَمَا يَأْتِيهِم مِّنْ نَّبِىٍّ إِلاَّ كَانُوا بِهِ يَسْتَهْزِءُونَ

43:7 And never came there a Prophet to them but they used to mock at him.

فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشاً وَمَضَى مَثَلُ الاٌّوَّلِينَ

43:8 Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.

Allah says:

حم (١)

وَالْكِتَابِ الْمُبِينِ (٢)

Ha-Mim.

By the manifest Book.

means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people.

Allah says:

إِنَّا جَعَلْنَاهُ ...

Verily, We have made it, (meaning, revealed it),

... قُرْآنًا عَرَبِيًّا ...

a Qur'an in Arabic,

> meaning, in the language of the Arabs, eloquent and clear;

... لَّعَلَّكُمْ تَعْقِلُونَ (٣)

that you may be able to understand.

> means, that you may understand it and ponder its meanings.
>
> This is like the Ayah:
>
> بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ
>
> In the plain Arabic language. (26:195)

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ (٤)

And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.

> This explains the high status of the Qur'an among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.
>
> وَإِنَّهُ (And verily, it),
>
> > means, the Qur'an,
>
> فِي أُمِّ الْكِتَابِ (is in the Mother of the Book),
>
> > meaning, **Al-Lawh Al-Mahfuz** (the Preserved Tablet).
> >
> > This was the view of Ibn `Abbas and Mujahid.
>
> لَدَيْنَا (with Us,)
>
> > means, in Our presence.
> >
> > This was the view of Qatadah and others.

لَعَلِيٌّ (indeed exalted),

> means, occupying a position of honor and virtue.
>
> This was the view of Qatadah.

حَكِيمٌ (full of wisdom),

> means, clear, with no confusion or deviation.

All of this indicates its noble status and virtue, as Allah says elsewhere:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

فِى كِتَـبٍ مَّكْنُونٍ

لاَّ يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ

تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ

That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists. (56:77-80)

كَلاَّ إِنَّهَا تَذْكِرَةٌ

فَمَن شَآءَ ذَكَرَهُ

فَى صُحُفٍ مُّكَرَّمَةٍ

مَّرْفُوعَةٍ مُّطَهَّرَةٍ

بِأَيْدِى سَفَرَةٍ كِرَامٍ بَرَرَةٍ

Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient. (80:11-16)

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ (٥)

Shall We then take away the Reminder (this Qur'an) from you, because you are a people excessive.

means, `do you think that We will forgive you and not punish you, when you do not do as you have been commanded?'

This was the view of Ibn Abbas, may Allah be pleased with him, Abu Salih, Mujahid and As-Suddi, and was the view favored by Ibn Jarir.

أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحًا ...

Shall We then take away the Reminder (this Qur'an) from you?

Qatadah said,

"By Allah, if this Qur'an had been taken away when the first generations of this **Ummah** rejected it, they would have been doomed, but Allah by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed.''

What Qatadah said is very good, and his point is that Allah, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'an, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

Consolation to the Prophet for the Disbelief of Quraysh

Then Allah consoles His Prophet for the disbelief of his people, and commands him to bear it with patience.

وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ (٦)

And how many a Prophet have We sent amongst the men of old.

meaning, among the sects (communities) of old.

وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِؤُون (٧)

And never came there a Prophet to them but they used to mock at him.

means, they disbelieved him and mock at him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا ...

Then We destroyed men stronger than these,

means, `We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muhammad.'

This is like the Ayah:

أَفَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُواْ أَكْـثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً

Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength. (40:82)

And there are many similar Ayat.

... وَمَضَـى مَثَلُ الْأَوَّلِينَ (٨)

and the example of the ancients has passed away.

Mujahid said, "The way of their life.''

Qatadah said, "Their punishment.''

Others said,

"Their lesson,'' i.e., `We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them,' as in the Ayah at the end of this Surah:

فَجَعَلْنَـهُمْ سَلَفاً وَمَثَلاً لِّلاٌّخِرِينَ

And We made them a precedent, and an example to later generations. (43:56)

سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِ

this has been the way of Allah in dealing with His servants. (40:85)

وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً

and you will not find any change in the way of Allah. (33:62)

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ

43:9 And indeed if you ask them: "Who has created the heavens and the earth?''

لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

They will surely say: "The All-Mighty, the All-Knower created them.''

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ مَهْداً وَجَعَلَ لَكُمْ فِيهَا سُبُلاً لَّعَلَّكُمْ تَهْتَدُونَ

43:10 Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.

وَالَّذِى نَزَّلَ مِنَ السَّمَآءِ مَآءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتاً كَذَلِكَ تُخْرَجُونَ

43:11 And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.

وَالَّذِى خَلَقَ الأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالاٌّنْعَـمِ مَا تَرْكَبُونَ

43:12 And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا

43:13 In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say:

سُبْحَـنَ الَّذِى سَخَّرَ لَنَا هَـذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

"Glory to Him Who has subjected this to us, and we could have never had it.''

وَإِنَّآ إِلَى رَبِّنَا لَمُنقَلِبُونَ

43:14. And verily, to Our Lord we indeed are to return!''

The Idolators' admission that Allah is the Sole Creator, and Further Evidence of that

Allah says:

وَلَئِن سَأَلْتَهُم ...

And indeed if you ask them:

Allah says: `If you, O Muhammad, were to ask these idolators who associate others with Allah and worship others besides Him,'

... مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (٩)

"Who has created the heavens and the earth''

They will surely say: "The All-Mighty, the All-Knower created them.''

In other words, they will admit that the Creator of all that is Allah Alone, with no partner or associate, yet they still worship others -- idols and false gods -- alongside Him.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا ...

Who has made for you the earth like a bed,

> means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

... وَجَعَلَ لَكُمْ فِيهَا سُبُلًا ...

and has made for you roads therein,

> means, paths between the mountains and the valleys.

... لَّعَلَّكُمْ تَهْتَدُونَ (١٠)

in order that you may find your way.

> means, in your journeys from city to city, region to region, land to land.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ ...

And Who sends down water from the sky in due measure,

> means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

... فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا ...

then We revive a dead land therewith,

> means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

> By referring to the revival of the earth, Allah draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

... كَذَلِكَ تُخْرَجُونَ (١١)

and even so you will be brought forth.

Then Allah says:

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا ...

And Who has created all the pairs?

meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

... وَجَعَلَ لَكُم مِّنَ الْفُلْكِ ...

and has appointed for you ships, (or vessels),

... وَالْأَنْعَامِ مَا تَرْكَبُونَ (١٢)

and cattle on which you ride.

means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs.

Allah says:

لِتَسْتَوُوا عَلَى ظُهُورِهِ ...

In order that you may mount on their backs,

meaning, sit comfortably and securely,

عَلَى ظُهُورِهِ (on their backs) means, on the backs of these kinds of animals.

... ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ ...

and then may remember the favor of your Lord,

means, whereby these animals are subjugated to you.

... إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ (١٣)

when you mount thereon, and say:

"Glory to Him Who has subjected this to us, and we could have never had it.''

> means, if it were not for the fact that Allah has subjugated these things to us, we could never have done this by our own strength.'

Ibn Abbas, Qatadah, As-Suddi and Ibn Zayd said:

> "We could not have done this ourselves.''

وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ (١٤)

And verily, to Our Lord we indeed are to return.

> means, `We will return to Him after our death, and our ultimate destination is with Him.'

In this Ayah, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allah says:

وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

> And take a provision (with you) for the journey, but the best provision is the **Taqwa**. (2:197)

> And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ

> and as an adornment; and the raiment of the **Taqwa**, that is better. (7:26)

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا

43:15 Yet, they assign to some of His servants a share with Him.

إِنَّ الإنسَـنَ لَكَفُورٌ مُّبِينٌ

Verily, man is indeed a manifest ingrate!

أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَـكُم بِالْبَنِينَ

43:16 Or has He taken daughters out of what He has created, and He has selected for you sons!

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَـنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ

43:17 And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!

أَوَمَن يُنَشَّأُ فِى الْحِلْيَةِ وَهُوَ فِى الْخِصَامِ غَيْرُ مُبِينٍ

43:18 A creature who is brought up in adornments, and who in dispute cannot make itself clear,

وَجَعَلُواْ الْمَلَـئِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَـنِ

43:19 And they make females the angels who themselves are servants of the Most Gracious.

إِنَـثاً أَشَهِدُواْ خَلْقَهُمْ سَتُكْتَبُ شَهَـدَتُهُمْ وَيُسْـَلُونَ

Did they witness their creation? Their testimony will be recorded, and they will be questioned!

وَقَالُواْ لَوْ شَآءَ الرَّحْمَـنُ مَا عَبَدْنَـهُمْ

43:20 And they said: "If it had been the will of the Most Gracious, we should not have worshipped them.''

مَّا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلاَّ يَخْرُصُونَ

They have no knowledge whatsoever of that. They do nothing but lie!

Condemnation of the Idolators' attribution of Offspring to Allah

Here Allah speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allah, as He described in Surah **Al-An`am** where He said:

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيباً فَقَالُواْ هَـذَا لِلَّهِ بِزَعْمِهِمْ وَهَـذَا لِشُرَكَآئِنَا فَمَا كَانَ لِشُرَكَآئِهِمْ فَلاَ يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ سَآءَ مَا يَحْكُمُونَ

And they assign to Allah share of the tilth and cattle which He has created, and they say: "This is for Allah'' according to their claim," and this is for our partners.'' But the share of their partners reaches not Allah, while the share of Allah reaches their partners! Evil is the way they judge! (6:136).

Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allah says:

أَلَكُمُ الذَّكَرُ وَلَهُ الأُنثَى

تِلْكَ إِذاً قِسْمَةٌ ضِيزَى

Is it for you the males and for Him the females That indeed is a division most unfair! (53:21-22)

And Allah says here:

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ (١٥)

Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!

Then He says:

أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ (١٦)

Or has He taken daughters out of what He has created, and He has selected for you sons?

This is a denunciation of them in the strongest terms, as He goes on to say:

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (١٧)

And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!

> means, if one of these people is given the news that there has been born to him one of those which he attributes to Allah, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps away from people because he feels so ashamed.

Allah says, so how can they dislike that so much and yet they attribute it to Allah

أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ (١٨)

A creature who is brought up in adornments, and who in dispute cannot make itself clear,

> means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allah

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ...

And they make females the angels who themselves are servants of the Most Gracious.

> means, that is what they believe about them, but Allah denounces them for that and says:

... أَشَهِدُوا خَلْقَهُمْ ...

Did they witness their creation?

> meaning, did they see Allah creating them as females

... سَتُكْتَبُ شَهَادَتُهُمْ ...

Their testimony will be recorded,

means, concerning that,

... وَيُسْأَلُونَ ﴿١٩﴾

and they will be questioned!

means, about that, on the Day of Resurrection.

This is a stern warning and a serious threat.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُم ...

And they said: "If it had been the will of the Most Gracious, we should not have worshipped them.''

means, (they said:) `if Allah had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allah; He knows about this and He approves of it.'

By saying this, they combined several types of error:

- First: They attributed offspring to Allah -- exalted and sanctified be He far above that.
- Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female.
- Third: They worshipped them with no proof, evidence or permission from Allah. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allah's decree as an excuse, and this reasoning betrayed their ignorance.
- Fourth: Allah denounced them for this in the strongest terms, for from the time He

first sent Messengers and revealed Books, the command was to worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him.

Allah says:

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَـلَةُ فَسِيرُواْ فِى الاٌّرْضِ فَانظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الْمُكَذِّبِينَ

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid all false deities.''

Then of them were some whom Allah guided and of them were some upon whom the straying was justified.

So travel through the land and see what was the end of those who denied. (16:36)

وَاسْئَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious'' (43:45)

And Allah says in this Ayah, after mentioning this argument of theirs:

... مَّا لَهُم بِذَلِكَ مِنْ عِلْمٍ ...

They have no knowledge whatsoever of that.

meaning, of the truth of what they say and the arguments they put forward.

... إِنْ هُمْ إِلَّا يَخْرُصُونَ (٢٠)

They do nothing but lie!

means, they tell lies and fabricate untruths.

Mujahid said about مَّا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ (They have no knowledge whatsoever of that. They do nothing but lie!),

"They do not appreciate the power of Allah.''

أَمْ ءَاتَيْنَـهُمْ كِتَـباً مِّن قَبْلِهِ فَهُم بِهِ مُسْتَمْسِكُونَ

43:21 Or have We given them any Book before this (the Qur'an) to which they are holding fast?

بَلْ قَالُواْ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّهْتَدُونَ

43:22 Nay!

They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.''

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ

43:23 And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said:

مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps.''

قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَى مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ

43:24 He said: "Even if I bring you better guidance than that which you found your fathers following?''

قَالُواْ إِنَّا بِمَآ أُرْسِلْتُمْ بِهِ كَـفِرُونَ

They said: "Verily, we disbelieve in that with which you have been sent.''

فَانتَقَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُكَذِّبِينَ

43:25 So We took revenge on them, then see what was the end of those who denied.

The Idolators have no Proof

Allah condemns the idolators for worshipping others instead of Allah with no evidence or proof for doing so.

أَمْ آتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ ...

Or have We given them any Book before this?

means, before their idolatry.

... فَهُم بِهِ مُسْتَمْسِكُونَ (٢١)

to which they are holding fast,

means, with regard to what they are doing. This is not the case.

This is like the Ayah:

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَـناً فَهُوَ يَتَكَلَّمُ بِمَا كَانُواْ بِهِ يُشْرِكُونَ

Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? (30:35)

meaning, that did not happen.

Then Allah says:

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِم مُّهْتَدُونَ (٢٢)

Nay! They say:

"we found our fathers following a certain way and religion (**Ummah**), and we guide ourselves by their footsteps.''

> meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain **Ummah** or way, i.e., religion.

The word **Ummah** is used in a similar manner elsewhere, where Allah says:

إِنَّ هَـذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

> And verily, this your religion (**Ummah**) is one religion. (23:52),

and they said;

... وَإِنَّا عَلَى آثَارِهِم ...

and we by their footsteps,

> means, behind them.

... مُّهْتَدُونَ

We guide ourselves,

> This is their claim with no evidence.

Then Allah points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

أَتَوَاصَوْاْ بِهِ بَلْ هُمْ قَوْمٌ طَـغُونَ

> Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!''
>
> Have they transmitted this saying to these?

Nay, they are themselves a people transgressing beyond bounds! (51:52-53)

And Allah says here:

وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِم مُّقْتَدُونَ (٢٣)

And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said:

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps.''

Then He says:

قَالَ أَوَلَوْ جِئْتُكُم بِأَهْدَى مِمَّا وَجَدتُّمْ عَلَيْهِ آبَاءكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ (٢٤)

He said: "Even if I bring you better guidance than that which you found your fathers following''

They said: "Verily, we disbelieve in that with which you have been sent.''

`Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

فَانتَقَمْنَا مِنْهُمْ ...

So We took revenge on them,

means, on the disbelieving nations, by inflicting various kinds of punishments, as Allah has described in the stories of those nations.

... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ (٢٥)

then see what was the end of those who denied.

means, see what became of them, how they were destroyed and how Allah saved the believers.

وَإِذْ قَالَ إِبْرَهِيمُ لأًّبِيهِ وَقَوْمِهِ

43:26 And (remember) when Ibrahim said to his father and his people:

إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ

"Verily, I am innocent of what you worship,''

إِلاَّ الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ

43:27 "Except Him Who created me;

and verily, He will guide me.''

وَجَعَلَهَا كَلِمَةً بَـقِيَةً فِى عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

43:28 And he made it a word lasting among his offspring, that they may turn back.

بَلْ مَتَّعْتُ هَـؤُلاَءِ وَءَابَآءَهُمْ حَتَّى جَآءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ

43:29 Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.

وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُواْ هَـذَا سِحْرٌ وَإِنَّا بِهِ كَـفِرُونَ

43:30 And when the truth came to them, they said: "This is magic, and we disbelieve therein.''

وَقَالُواْ لَوْلاَ نُزِّلَ هَـذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

43:31 And they say: "Why is not this Qur'an sent down to some great man of the two towns?''

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

43:32 Is it they who would portion out the mercy of your Lord?

نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا

It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.

وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

But the mercy of your Lord is better than what they amass.

وَلَوْلاَ أَن يَكُونَ النَّاسُ أُمَّةً وَحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَـنِ لِبُيُوتِهِمْ سُقُفاً مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

43:33 And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend,

وَلِبُيُوتِهِمْ أَبْوَباً وَسُرُراً عَلَيْهَا يَتَّكِئُونَ

43:34 And for their houses, doors, and thrones on which they could recline,

وَزُخْرُفاً

43:35 And adornments of gold.

وَإِن كُلُّ ذَلِكَ لَمَّا مَتَـعُ الْحَيَوةِ الدُّنْيَا وَالاٌّخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ

Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwa.

Ibrahim's Declaration of Tawhid Here

Allah reminds,

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ ...

And (remember) when Ibrahim said to his father and his people:

Allah tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion.

He disowned his father's and his people's worship of idols and said:

... إِنَّنِي بَرَاء مِّمَّا تَعْبُدُونَ (٢٦)

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ (٢٧)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ...

"Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me.''

And he made it a Word lasting among his offspring,

The Word means the worship of Allah Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., **La ilaha illallah**. He left this word as an example to be followed by those of his progeny who were guided by Allah.

... لَعَلَّهُمْ يَرْجِعُونَ (٢٨)

that they may turn back.

means, come back to this word.

Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others commented on the Ayah: وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ
(And he made it a Word lasting among his offspring,

"This means, **La ilaha illallah**, and there are still those among his offspring who say it.''

A similar view was narrated from Ibn Abbas, may Allah be pleased with him.

Ibn Zayd said, "The word of Islam,'' which refers to the same thing suggested by the group.

How the People of Makkah turned away from the Messenger and opposed Him, and His Response

Allah further says:

بَلْ مَتَّعْتُ هَؤُلَاء ...

Nay, but I gave to these, (means, the idolators),

... وَآبَاءهُمْ ...

and their fathers,

means, they lived a long life in their misguidance.

... حَتَّى جَاءهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ (٢٩)

till there came to them the truth, and a Messenger making things clear.

means, his message is clear and his warning is clear.

وَلَمَّا جَاءهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ (٣٠)

And when the truth came to them, they said:

"This is magic, and we disbelieve therein.''

means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

وَقَالُوا ...

And they say,

means, objecting to that which Allah has revealed to him,

... لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ (٣١)

Why is not this Qur'an sent down to some great man of the two towns?

meaning, why was this Qur'an not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and At-Ta'if.

This was the view of Ibn Abbas, may Allah be pleased with him, Ikrimah, Muhammad bin Ka`b Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd.

Several scholars of Tafsir stated that by this, the Quraysh meant Al-Walid bin Al-Mughirah and Urwah bin Mas`ud Ath-Thaqafi.

The apparent meaning is that what they meant was a great man from either of the two towns.

Allah responded to their rejection by saying:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ ...

Is it they who would portion out the mercy of your Lord?

meaning, the matter has nothing to do with them; it is for Allah to decide. Allah knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent. Then Allah points out that He differentiates among His

creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

... نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ...

It is We Who portion out between them their livelihood in this world,

... وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ ....

and We raised some of them above others in ranks,

.. لِيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ...

so that some may employ others in their work.

It was said that this means that some employ others in their work, because one needs the other, and vice versa.

This was the view of As-Suddi and others.

... وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ (٣٢)

But the mercy of your Lord is better than which they amass.

means, the mercy of Allah towards His creation is better for them than the wealth and conveniences of this world which they possess.

Wealth is not a Sign of Divine Pleasure

Allah says,

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً ...

And were it not that mankind would have become of one community,

means, `were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.'

This is the view of Ibn Abbas, Al-Hasan, Qatadah, As-Suddi and others.

... لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّن فَضَّةٍ وَمَعَارِجَ ...

We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators,

means, ladders and staircases of silver.

This was the view of Ibn Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd and others.

... عَلَيْهَا يَظْهَرُونَ (٣٣)

whereby they ascend, (means, go up).

وَلِبُيُوتِهِمْ أَبْوَابًا ...

And for their houses, doors,

And their houses would have doors, i.e., locks on their doors,

... وَسُرُرًا عَلَيْهَا يَتَّكِؤُونَ (٣٤)

and thrones on which they could recline,

means, all of that would be made of silver.

وَزُخْرُفًا ...

And adornments,

means, and gold.

This was the view of Ibn Abbas, Qatadah, As-Suddi and Ibn Zayd.

... وَإِن كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ...

Yet all this would have been nothing but an enjoyment of this world.

means, all that belongs to this transient world which is insignificant before Allah. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the

Hereafter, they will have no good merits with Allah for which they may be rewarded, as was reported in the Sahih Hadith.

It was reported in another Hadith:

لَوْ أَنَّ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاء

If this world were worth a gnat's wing before Allah, He would not give a disbeliever a drink of water.

Al-Baghawi narrated its chain of narration.

... وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ (٣٥)

And the Hereafter with your Lord is (only) for those who have **Taqwa**.

means, it is exclusively for them, and no one else will share it with them.

When Umar bin Al-Khattab, may Allah be pleased with him, visited the Messenger of Allah in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said,

"O Messenger of Allah, look at this Chosroes and this Caesar with all that they have, and you are the best of Allah's creation.''

The Messenger of Allah was reclining, but he sat up and said:

أَوَ فِي شَكَ أَنْتَ يَا ابْنَ الْخَطَّابِ؟

Are you in doubt, O son of Al-Khattab?

Then he said:

أُولئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا

Those are people for whom the enjoyments are hastened in this world.

According to another report:

أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَة

Does it not please you that this world is for them and the Hereafter is for us?

In as the Two Sahihs and elsewhere, it is reported that the Messenger of Allah said:

لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَة

Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.

Allah has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Majah via Abu Hazim from Sahl bin Sa`d, who said, "The Messenger of Allah said:

لَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ أَبَدًا

"If this world were worth a gnat's wing before Allah, He would never give a disbeliever a drink of water.''

At-Tirmidhi said: "**Hasan Sahih**.''

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ

43:36 And whosoever Ya`shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shaytan to be a Qarin (a companion) to him.

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

43:37 And verily, they hinder them from the path, but they think that they are guided aright!

حَتَّى إِذَا جَآءَنَا قَالَ يلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

43:38 Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!''

وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُونَ

43:39 It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.

أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِى الْعُمْىَ وَمَن كَانَ فِى ضَلَـلٍ مُّبِينٍ

43:40 Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ

43:41 And even if We take you away, We shall indeed take vengeance on them.

أَوْ نُرِيَنَّكَ الَّذِى وَعَدْنَـهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ

43:42 Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

فَاسْتَمْسِكْ بِالَّذِى أُوحِىَ إِلَيْكَ

43:43 So hold you fast to that which is revealed to you.

إِنَّكَ عَلَى صِرَطٍ مُّسْتَقِيمٍ

Verily, you are on the straight path.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْـَلُونَ

43:44 And verily, this is indeed a Dhikr for you and your people, and you will be questioned.

وَاسْئَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ

43:45 And ask whom We sent before you of Our Messengers:

أَجَعَلْنَا مِن دُونِ الرَّحْمَـنِ ءَالِهَةً يُعْبَدُونَ

"Did We ever appoint gods to be worshipped besides the Most Gracious?''

The Shaytan is the Companion of the One Who turns away from Ar-Rahman

Allah says,

وَمَن يَعْشُ ...

And whosoever **Ya`shu** (turns away blindly),

means, whoever willfully ignores and turns away

Al-`Asha** (the root of **Ya`sh) refers to weakness of vision; what is meant here is weakness of insight.

... عَن ذِكْرِ الرَّحْمَن ...

from the remembrance of the Most Gracious,

... نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (٣٦)

We appoint for him **Shaytan** to be a **Qarin** (a companion) to him.

This is like the Ayat:

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى

> And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, (4:115),

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

> So when they turned away, Allah turned their hearts away, (61:5)

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

> And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them, (41:25)

Allah says here:

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ (٣٧)

حَتَّى إِذَا جَاءَنَا ...

And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,

> meaning, for this person who willfully neglects true guidance, We send to him a **Shaytan** to lead him astray and show him the path to Hell. When he comes before Allah on the Day of Resurrection, he will complain about the **Shaytan** who was appointed to accompany him.
>
> Some of them recited it; حَتَّى إِذَا جَاءَنَا (Till, when they both come to Us), referring to the companion **Shaytan** and the one whom he accompanies.

... قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ (٣٨)

he says, "Would that between me and you were the distance of the two easts -- a worst companion (indeed)!''

Then Allah says:

وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ (٣٩)

It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.

means, `your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.'

Allah says:

أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ (٤٠)

Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?

means, `that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allah guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

Allah's Vengeance upon the Enemies of His Messenger will surely come to pass

Allah further says:

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ (٤١)

And even if We take you away, We shall indeed take vengeance on them.

means, `We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ (٤٢)

Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

means, `We are able to do both,' but Allah will not take His Messenger (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth.

This was the view of As-Suddi and was the opinion favored by Ibn Jarir.

Encouragement to adhere to the Qur'an

Allah then says;

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٤٣)

So hold you fast to that which is revealed to you. Verily, you are on the straight path.

means, hold fast to the Qur'an which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ...

And verily, this is a **Dhikr** for you and your people,

It was said that this means,

`it is an honor for you and your people;'

this was the view of Ibn Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and Ibn Zayd.

This means that it is an honor for them in that it was revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This is how the best of them were, the first

immigrants and those who emulated them and followed them.

It was also said that the meaning of the phrase; وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ (And verily, this is indeed a **Dhikr** for you and your people),

> was that `it was sent to remind you and your people.'

The fact that they are singled out does not exclude others. This is like the Ayat:

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَـباً فِيهِ ذِكْرُكُمْ أَفَلاَ تَعْقِلُونَ

> Indeed, We have sent down for you (O mankind) a Book in which there is **Dhikrukum** (your Reminder). Will you not then understand? (21:10)

وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ

> And warn your tribe of near kindred, (26:214)

... وَسَوْفَ تُسْأَلُونَ (٤٤)

and you will be questioned.

> means, `about this Qur'an, and how you acted upon it and what your response to it was.'

وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ (٤٥)

And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?''

> means, `all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allah Alone with no partner or associate, and they forbade the worship of idols and false gods.'

This is like the Ayah:

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** (nation) a Messenger (proclaiming): "Worship Allah, and avoid all false deities.'' (16:36)

Mujahid said that Abdullah bin Mas`ud recited it: وَاسْأَلْ الَّذِينَ أَرْسَلْنَا إِ لَيْهِمْ قَبْلِكَ مِن رُّسُلِنَا (And ask those whom We sent before you of Our Messengers).

This was narrated by Qatadah, Ad-Dahhak and As-Suddi from Ibn Mas`ud, may Allah be pleased with him.

Yet this appears to be an explanation rather than an alternate version of recitation. And Allah knows best.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِـَايَـتِنَآ إِلَى فِرْعَوْنَ وَمَلاَيْهِ

43:46 And indeed We did send Musa with Our Ayat to Fir`awn and his chiefs.

فَقَالَ إِنِّى رَسُولُ رَبِّ الْعَـلَمِينَ

He said: "Verily, I am a Messenger of the Lord of all that exists.''

فَلَمَّا جَآءَهُم بِـَايَـتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ

43:47 But when he came to them with Our Ayat, behold, they laughed at them.

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلاَّ هِىَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَـهُم بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ

43:48 And not an Ayah We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.

وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ

43:49 And they said (to Musa):

"O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves.''

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنكُثُونَ

43:50 But when We removed the torment from them, behold, they broke their covenant.

Musa was sent with the Message of Tawhid to Fir`awn and His Chiefs

Allah tells,

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ (٤٦)

فَلَمَّا جَاءهُم بِآيَاتِنَا إِذَا هُم مِّنْهَا يَضْحَكُونَ (٤٧)

And indeed We did send Musa with Our Ayat to Fir`awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists.''

But when he came to them with Our Ayat, behold, they laughed at them.

Here Allah tells us about His servant and Messenger Musa, peace be upon him, and how He sent him to Fir`awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel.

Allah sent him to call them to worship Allah alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and

his staff, other signs such as the flood, locusts, Qummal, frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

وَمَا نُرِيهِم مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ...

And not an Ayah We showed them but it was greater than its fellow preceding it,

but despite that they would not give up their sin, misguidance, ignorance and confusion.

... وَأَخَذْنَاهُم بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ (٤٨)

and We seized them with torment, in order that they might turn.

وَقَالُوا ...

And they said (to Musa):

Every time one of these signs came to them, they would go and implore Musa, saying,

... يَا أَيُّهَا السَّاحِرُ ...

"O you sorcerer!...''

meaning, expert or knowledgeable one --

this was the view of Ibn Jarir.

The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for them to insult him. This was a way of honoring him, as they thought.

... ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ (٤٩)

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنكُثُونَ (٥٠)

Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves.''

But when We removed the torment from them, behold, they broke their covenant.

On each occasion, they promised Musa that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word.

This is like the Ayat:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَـتٍ مُّفَصَّلاَتٍ فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً مُّجْرِمِينَ

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُواْ يَمُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِى إِسْرَءِيلَ

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُم بَـلِغُوهُ إِذَا هُمْ يَنكُثُونَ

So We sent on them: the flood, the locusts, the Qummal, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.''

But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! (7:133-135)

وَنَادَى فِرْعَوْنُ فِى قَوْمِهِ قَالَ يقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَـذِهِ الاٌّنْهَـرُ تَجْرِى مِن تَحْتِى أَفَلاَ تُبْصِرُونَ

43:51 And Fir`awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?''

أَمْ أَنَآ خَيْرٌ مِّنْ هَـذَا الَّذِى هُوَ مَهِينٌ وَلاَ يَكَادُ يُبِينُ

43:52 "Am I not better than this one (Musa) who is despicable and can scarcely express himself clearly?''

فَلَوْلاَ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ الْمَلَـئِكَةُ مُقْتَرِنِينَ

43:53 Why then are not golden bracelets bestowed on him, or angels sent along with him?''

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ

43:54 Thus he fooled his people, and they obeyed him.

إِنَّهُمْ كَانُواْ قَوْماً فَـسِقِينَ

Verily, they were ever a people who were rebellious.

فَلَمَّآ ءَاسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَـهُمْ أَجْمَعِينَ

43:55 So when they angered Us, We punished them, and drowned them all.

فَجَعَلْنَـهُمْ سَلَفاً وَمَثَلاً لِّلاٌّخِرِينَ

43:56 And We made them a precedent, and an example to later generations.

Fir`awn's Address to His People and how Allah punished Him

Allah informs that;

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ ...

And Fir`awn proclaimed among his people (saying): "O my people!

Allah tells us how Fir`awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

... أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ...

Is not mine the dominion of Egypt, and these rivers flowing underneath me?

Qatadah said, "They had gardens and rivers of flowing water.''

... أَفَلَا تُبْصِرُونَ (٥١)

See you not then?

means, `do you not see my position of might and power' -- implying that Musa and his followers were poor and weak.

This is like the Ayah:

فَحَشَرَ فَنَادَى

فَقَالَ أَنَا رَبُّكُمُ الأٌّعْلَى

فَأَخَذَهُ اللَّهُ نَكَالَ الأٌّخِرَةِ وَالأٍّولَى

Then he gathered (his people) and cried aloud, saying: "I am your lord, most high.''

So Allah seized him with punishment for his last and first transgression. (79:23-25)

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ...

Am I not better than this one who is despicable?

As-Suddi said,

> "He was saying, `indeed I am better than this one, who is despicable'.''

Some of the grammarians of Basrah said that Fir`awn -- may the curse of Allah be upon him -- was saying that he was better than Musa, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of Resurrection.

By describing Musa as despicable he meant -- as Sufyan said -- insignificant.

Qatadah and As-Suddi said, "He meant, weak.''

Ibn Jarir said, "He meant, he had no power, authority or wealth.''

... وَلَا يَكَادُ يُبِينُ (٥٢)

and can scarcely express himself clearly.

> means, he cannot speak clearly, he stammers and cannot speak well.
>
> Fir`awn's description of Musa as "despicable'' is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Musa who was noble, truthful, righteous and upright.
>
> وَلَا يَكَادُ يُبِينُ (and can scarcely express himself clearly).
>
>> This was also a lie. Although something happened to Musa's tongue when he was a child, when it was burnt by a coal. He asked Allah to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allah had answered his prayer and said:

قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

You are granted your request, O Musa, (20:36).

It may be the case that some problem remained which he had not asked to be relieved of, as Al-Hasan Al-Basri suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir`awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ ...

Why then are not golden bracelets bestowed on him...

meaning, adornments which are placed on the arms.

This was the view of Ibn Abbas, may Allah be pleased with him, Qatadah and others.

... أَوْ جَاء مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ (٥٣)

or angels sent along with him.

meaning, to serve him and to testify that he is telling the truth. He looked only at outward appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that.

Allah says:

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ...

Thus he fooled his people, and they obeyed him.

meaning, he confused them and invited them to misguidance, and they responded to him.

... إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٥٤)

Verily, they were ever a people who were rebellious.

Then Allah says:

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (٥٥)

So when they angered Us, We punished them, and drowned them all.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said it means:

"When they angered Us means, they provoked Our wrath.''

Ad-Dahhak said, it means

"They made Us angry.''

This was also the view of Ibn Abbas, Mujahid, Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b Al-Qurazi, Qatadah, As-Suddi and other scholars of Tafsir.

Ibn Abi Hatim recorded that Uqbah bin `Amir, may Allah be pleased with him, said that the Messenger of Allah said:

إِذَا رَأَيْتَ اللهَ تَبَارَكَ وَتَعَالَى يُعْطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اسْتِدْرَاجٌ مِنْهُ لَه

When you see that Allah gives a person what he wants even though he is persisting in sin, that means that Allah is enticing him into destruction.

Then he recited: فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (So when they angered Us, We punished them, and drowned them all).

It was reported that Tariq bin Shihab said,

"I was with Abdullah, may Allah be pleased with him, and the issue of sudden death was

mentioned. He said, `It is a relief for the believer and a source of regret for the disbeliever.'

Then he recited the Ayah: فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (So when they angered Us, We punished them, and drowned them all).''

Umar bin Abdul-Aziz, may Allah be pleased with him, said,

"I found that punishment comes with negligence, meaning the Ayah: فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (So when they angered Us, We punished them, and drowned them all).''

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ (٥٦)

And We made them a precedent, and an example to later generations.

Abu Mijlaz said,

"Precedent for others who do the same as they did.''

He and Mujahid said,

"An example, i.e., a lesson to those who come after them.''

Allah is the One Who guides to the straight path, and unto Him is the final return.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلاً إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

43:57 And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.

وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ

43:58 And say: "Are our gods better or is he?''

مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلاَ

They quoted not the above example except for argument.

بَلْ هُمْ قَوْمٌ خَصِمُونَ

Nay! But they are a quarrelsome people.

إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَـهُ مَثَلاً لِّبَنِى إِسْرَءِيلَ

43:59 He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـئِكَةً فِى الاٌّرْضِ يَخْلُفُونَ

43:60. And if it were Our will, We would have made angels to replace you on the earth.

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلاَ تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

43:61 And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.

وَلاَ يَصُدَّنَّكُمُ الشَّيْطَـنُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

43:62 And let not Shaytan hinder you. Verily, he (Shaytan) to you is a plain enemy.

وَلَمَّا جَآءَ عِيسَى بِالْبَيِّنَـتِ قَالَ

43:63 And when `Isa came with clear proofs, he said:

قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ

"I have come to you with Al-Hikmah, and in order to make clear to you some of that in which you differ. Therefore have Taqwa of Allah and obey me.''

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

43:64 "Verily, Allah! He is my Lord and your Lord. So worship Him. This is the straight path.''

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِن بَيْنِهِمْ

43:65. But the sects from among themselves differed.

فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ

So woe to those who do wrong from the torment of a painful Day!

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allah

Allah tells us how the Quraysh persisted in their disbelief and stubborn arguments:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ (٥٧)

And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.

Several others narrated that Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, As-Suddi and Ad-Dahhak said,

"They laughed, i.e., they were astounded by that.''

Qatadah said,

"They were repelled by that and they laughed.''

Ibrahim An-Nakha`i said, "They turned away.''

The reason for this was mentioned by Muhammad bin Ishaq in As-Sirah. He said,

"According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the **Masjid**, and An-Nadr bin Al-Harith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you will enter it. (21:98)

Then the Messenger of Allah got up and went to sit with Abdullah bin Al-Zab`ari At-Tamimi.

Al-Walid bin Al-Mughirah said to him, By Allah, An-Nadr bin Al-Harith could not match the son of Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell.'

Abdullah bin Az-Zab`ari said,

`By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews

worship **Uzayr**, and the Christians worship the Messiah **Isa** bin Maryam.'

Al-Walid and those who were sitting with him were amazed at what Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah, who said:

كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللهِ فَهُوَ مَعَ مَنْ عَبَدَهُ،
فَإِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِه

"Everyone who likes to worship something other than Allah will be with the one whom he worshipped, for indeed they are worshipping the **Shaytan** and whomever told them to worship that person.''

Then Allah revealed the words:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَى أُوْلَـئِكَ عَنْهَا مُبْعَدُونَ

Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). (21:101),

meaning that **Isa** , Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allah. The misguided people who came after them took them as lords instead of Allah.

Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

وَقَالُواْ اتَّخَذَ الرَّحْمَـنُ وَلَداً سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ

And they say: "The Most Gracious has begotten a son (or children).''

Glory to Him! They are but honored servants. (21:26)

Concerning **Isa** bin Maryam, the fact that he is worshipped instead of Allah, and to the amazement of Al-Walid and the others who were present at the argument, the following was revealed:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.

meaning, they take this argument as a basis for rejecting your message.

وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ (٥٨)

And say: "Are our gods better or is he?''

They quoted not the above example except for argument.

Nay! But they are a quarrelsome people.

Then Allah mentions **Isa** bin Maryam and says:

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ (٥٩)

وَلَوْ نَشَاء لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ (٦٠)

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ ...

He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he (**Isa**) shall be a known sign for the Hour.

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

... فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٦١)

Therefore have no doubt concerning it. And follow Me! This is the straight path.

Ibn Jarir mentioned that Al-`Awfi reported that Ibn Abbas, may Allah be pleased with him, commented on the Ayah: وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ (And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat).

"This means the Quraysh, when it was said to them:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ

Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you will enter it. (21:98)

The Quraysh said to him: `What about **Isa** bin Maryam'

He said:

ذَاكَ عَبْدُاللهِ وَرَسُولُه

He is the servant and Messenger of Allah.

They said,

`By Allah, he means that we should take him as a lord just as the Christians took **Isa** son of Maryam as a lord.'

Then Allah said:

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

They quoted not the above example except for argument. Nay! But they are a quarrelsome people.

وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ ...

And say: "Are our gods better or is he?''

Qatadah said,

"They were saying, `our gods are better than him'.''

Qatadah said;

"Ibn Mas`ud, may Allah be pleased with him, recited it أَآلِهَتُنَا خَيْرٌ أَمْ هُدَا (Are our gods better or is this (person)),''

they mean Muhammad.

...مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا...

They quoted not the above example except for argument.

means, for the sake of stubborn argument, for they knew that he (**Isa**) was not included in the Ayah (21:98), because that would not make sense.

The words,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:98)

are addressed to the Quraysh, for they used to worship idols and false gods -- they did not worship the Messiah so why should he be included in what the Ayah says? What they said was only for the sake of argument; they did not really believe in it.

Imam Ahmad, may Allah have mercy on him, recorded that Abu Umamah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ، إِلَّا أُورِثُوا الْجَدَلَ

No people go astray after having been guided, but they resort to (futile) argument.

Then the Messenger of Allah recited this Ayah: **مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ** (They quoted not

the above example except for argument. Nay! But they are a quarrelsome people).''

It was also recorded by At-Tirmidhi, Ibn Majah and Ibn Jarir.

At-Tirmidhi said, "This Hadith is **Hasan Sahih**, we do not know it except from the Hadith of Hajjaj bin Dinar...''

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ ...

He (**Isa**) was not more than a servant. We granted Our favor to him,

means, **Isa**, peace be upon him; he was no more than one of the servants of Allah whom Allah blessed with Prophethood and messengership.

... وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

and We made him an example for the Children of Israel.

means, `a sign, proof and evidence of Our power to do whatever We will.'

وَلَوْ نَشَاء لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ

And if it were Our will, We would have made angels to replace you on the earth.

As-Suddi said,

"They would have taken your place on (the earth).''

Ibn Abbas, may Allah be pleased with him, and Qatadah said,

"They would have succeeded one another just as you succeed one another.''

This view is implied by the former view.

Mujahid said,

"They would have populated the earth instead of you.''

Allah's saying:

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ ...

And he (**Isa**) shall be a known sign for (the coming of) the Hour.

The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allah says:

وَإِن مِّنْ أَهْلِ الْكِتَـبِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

And there is none of the People of the Scripture but must believe in him before his death. (4:159).

-- meaning before the death of **Isa**, peace be upon him --

وَيَوْمَ الْقِيَـمَةِ يَكُونُ عَلَيْهِمْ شَهِيداً

And on the Day of Resurrection, he will be a witness against them (4:159)

This meaning has the support from an alternate recitation of the Ayat وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ (And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come.

Mujahid said: وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ (And he shall be a sign for (the coming of) the Hour).

means, sign and "One of the signs of the Hour will be the appearance of **Isa** son of Maryam before the Day of Resurrection.''

Something similar was also narrated from Abu Hurayrah, Ibn Abbas, `Abu Al-`Aliyah, Abu Malik, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others.

Many **Mutawatir** Hadiths report that the Messenger of Allah said that **Isa** will descend

before the Day of Resurrection as a just ruler and fair judge.

... فَلَا تَمْتَرُنَّ بِهَا ...

Therefore have no doubt concerning it.

means, do not doubt that it will surely come to pass.

... وَاتَّبِعُونِ ...

And follow Me.

means, `in what I tell you about it.'

... هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٦١)

وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ...

This is the straight path. And let not **Shaytan** hinder you.

means, from following the truth.

... إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٦٢)

وَلَمَّا جَاء عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُم بِالْحِكْمَةِ ...

Verily, he (Satan) to you is a plain enemy. And when **Isa** came with (Our) clear proofs, he said:

"I have come to you with **Al-Hikmah**...'',

meaning Prophethood:

... وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ...

and in order to make clear to you some of the (points) in which you differ.

Ibn Jarir said,

"This means religious matters, not worldly matters.''

What he said is good.

... فَاتَّقُوا اللَّهَ ...

Therefore have **Taqwa** of Allah,

> means, `with regard to what I command you to do.'

... وَأَطِيعُونِ (٦٣)

and obey me.

> means, `in what I bring to you.'

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٦٤)

Verily, Allah! He is my Lord and your Lord. So worship Him. This is the straight path.

> means, `you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

... هَذَا صِرَاطٌ مُّسْتَقِيمٌ

This is the straight path.

> means, `what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ ...

But the sects from among themselves differed.

> means, they differed and became parties and factions, some who stated that he (**Isa**) was the servant and Messenger of Allah -- which is true - while others claimed that he was the son of Allah or that he himself was Allah -- glorified be Allah far above what they say.

Allah says:

... فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ (٦٥)

So woe to those who do wrong from the torment of a painful Day!

هَلْ يَنظُرُونَ إِلاَّ السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

43:66 Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?

الأَخِلاَءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلاَّ الْمُتَّقِينَ

43:67 Friends on that Day will be foes one to another except those who have Taqwa.

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ

43:68 My servants! No fear shall be on you this Day, nor shall you grieve,

الَّذِينَ ءَامَنُوا بِـَايَـتِنَا وَكَانُوا مُسْلِمِينَ

43:69 (You) who believed in Our Ayat and were Muslims.

ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَجُكُمْ تُحْبَرُونَ

43:70 Enter Paradise, you and your wives, in happiness.

يُطَافُ عَلَيْهِمْ بِصِحَـفٍ مِّن ذَهَبٍ وَأَكْوَبٍ وَفِيهَا مَا تَشْتَهِيهِ الأَنْفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنتُمْ فِيهَا خَـلِدُونَ

43:71 Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.

وَتِلْكَ الْجَنَّةُ الَّتِى أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

43:72 This is the Paradise, which you have been made to inherit because of your deeds that you used to do.

لَكُمْ فِيهَا فَكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ

43:73 Therein for you will be fruits in plenty, of which you will eat (as you desire).

The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allah says,

هَلْ يَنظُرُونَ ...

Do they only wait

> `do these idolaters who disbelieve in the Messengers wait'

... إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٦٦)

only for the Hour that it shall come upon them suddenly while they perceive not?

> means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it. When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

الْأَخِلَّاء يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (٦٧)

Friends on that Day will be foes one to another except those who have **Taqwa**.

> means, every friendship that exists for a purpose other than for the sake of Allah will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allah, which will last forever.
>
> This is like the statement of Ibrahim, peace be upon him, to his people:

إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. (29:25)

Good News for Those with Taqwa on the Day of Resurrection, and Their entry into Paradise

Allah says,

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ (٦٨)

My servants! No fear shall be on you this Day, nor shall you grieve.

Then He will give them the glad tidings:

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (٦٩)

(You) who believed in Our **Ayat** and were Muslims.

means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allah.

Al-Mu`tamir bin Sulayman narrated that his father said:

"When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ

My servants! No fear shall be on you this Day, nor shall you grieve.

So all the people will be filled with hope, but this will be followed by the words:

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

(You) who believed in Our **Ayat** and were Muslims. Then all of mankind will be filled with despair apart from the believers.''

ادْخُلُوا الْجَنَّةَ ...

Enter Paradise,

means, they will be told to enter Paradise.

... أَنتُمْ وَأَزْوَاجُكُمْ ...

you and your wives,

means, your counterparts

... تُحْبَرُونَ (٧٠)

in happiness (**Tuhbarun**).

means, in delight and joy.

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ...

Trays of gold and cups will be passed round them;

means, fine vessels of gold containing food and drink, without spouts or handles.

... وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ ...

(there will be) that their souls desire,

Some of them recited:

... مَا تَشْتَهِي الْأَنفُسُ ...

therein all that their souls could desire.

... وَتَلَذُّ الْأَعْيُنُ ...

and all that eyes could delight in,

means, of good food, delightful fragrances and beautiful scenes.

... وَأَنتُمْ فِيهَا ...

and you will therein, (means, in Paradise),

... خَالِدُونَ (٧١)

abide forever,

means, you will never leave it or want to exchange it.

Then it will be said to them, as a reminder of the blessing and favor of Allah:

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ (٧٢)

This is the Paradise, which you have been made to inherit because of your deeds that you used to do.

means, the righteous deeds which were the cause of your being included in the mercy of Allah. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allah. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ ...

Therein for you will be fruits in plenty,

means, of all kinds.

... مِنْهَا تَأْكُلُونَ (٧٣)

of which you will eat.

means, whatever you choose and desire.

When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allah knows best.

إِنَّ الْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـلِدُونَ

43:74 Verily, the criminals will be in the torment of Hell to abide therein forever.

لاَ يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

43:75 (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

وَمَا ظَلَمْنَـهُمْ وَلَـكِن كَانُواْ هُمُ الظَّـلِمِينَ

43:76 We wronged them not, but they were the wrongdoers.

وَنَادَوْاْ يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

43:77 And they will cry: "O Malik (keeper of Hell)! Let your Lord make an end of us.''

قَالَ إِنَّكُمْ مَّـكِثُونَ

He will say: "Verily, you shall abide forever.''

لَقَدْ جِئْنَـكُم بِالْحَقِّ وَلَـكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـرِهُونَ

43:78 Indeed We have brought the truth to you, but most of you have a hatred for the truth.

أَمْ أَبْرَمُواْ أَمْراً فَإِنَّا مُبْرِمُونَ

43:79 Or have they plotted some plan? Then We too are planning.

أَمْ يَحْسَبُونَ أَنَّا لاَ نَسْمَعُ سِرَّهُمْ وَنَجْوَهُم

43:80 Or do they think that We hear not their secrets and their private counsel?

بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

Yes (We do) and Our messengers are by them, to record.

The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ (٧٤)

لَا يُفَتَّرُ عَنْهُمْ ...

Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,

meaning, not even for one moment.

... وَهُمْ فِيهِ مُبْلِسُونَ (٧٥)

and they will be plunged into destruction with deep regrets, sorrows and in despair therein,

means, they will despair of any goodness.

وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ (٧٦)

We wronged them not, but they were the wrongdoers.

means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

وَنَادَوْا يَا مَالِكُ ...

And they will cry: "O Malik...'' (who is the keeper of Hell).

Al-Bukhari said,

"Hajjaj bin Minhal told us, Sufyan bin Uyaynah told us, from Amr bin `Ata, from Safwan bin Ya`la that his father, may Allah be pleased with him, said, `I heard the Messenger of Allah reciting on the **Minbar**:

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ...

And they will cry: "O Malik! Let your Lord make an end of us.''

meaning, `let Him destroy our souls and give us some respite from our predicament.'

But it will be as Allah says:

لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا

Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. (35:36)

وَيَتَجَنَّبُهَا الأَشْقَى

الَّذِى يَصْلَى النَّارَ الْكُبْرَى

ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا

But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living). (87:11-13)

When they ask to be allowed to die, Malik will answer them:

...قَالَ إِنَّكُم مَّاكِثُونَ (٧٧)

He will say: Verily, you shall abide forever.

meaning, you will have no way out from it and no refuge.

Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Allah says:

لَقَدْ جِئْنَاكُم بِالْحَقِّ ...

Indeed We have brought the truth to you,

meaning, `We have explained it to you clearly and in detail.'

... ولَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ (٧٨)

but most of you have a hatred for the truth.

means, `but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.'

So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them.

Then Allah says:

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ (٧٩)

Or have they plotted some plan? Then We too are planning.

Mujahid said,

"They wanted to plot some evil, but We are also planning.''

What Mujahid said is like the Ayah:

وَمَكَرُواْ مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لاَ يَشْعُرُونَ

So they plotted a plot, and We planned a plan, while they perceived not. (27:50)

The idolators were trying their utmost to find ways of refuting the truth with falsehood, but Allah planned it so that the consequences of that would backfire on them. He said in refutation:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم ...

Or do they think that We hear not their secrets and their private counsel?

meaning, what they say secretly and openly.

... بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ (٨٠)

Yes (We do) and Our messengers are by them, to record.

> means, `We know what they are doing, and the angels are also recording their deeds, major and minor.'

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

43:81 Say: "If the Most Gracious had a son, then I am the first of the worshippers.''

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

43:82 Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّى يُلَـقُواْ يَوْمَهُمُ الَّذِى يُوعَدُونَ

43:83 So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.

وَهُوَ الَّذِى فِى السَّمآءِ إِلَـهٌ وَفِى الاٌّرْضِ إِلَـهٌ

43:84 It is He Who is the only God in the heaven and the only God on the earth.

وَهُوَ الْحَكِيمُ الْعَلِيمُ

And He is the All-Wise, the All-Knower.

وَتَبَارَكَ الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا

43:85 And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them,

وَعِندَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

43:86 And those whom they invoke instead of Him have no power of intercession -- except for those who bear witness to the truth knowingly, and they know.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

43:87 And if you ask them who created them, they will surely say: "Allah.''

فَأَنَّى يُؤْفَكُونَ

How then are they turned away?

وَقِيلِهِ يرَبِّ إِنَّ هَـؤُلاَءِ قَوْمٌ لاَّ يُؤْمِنُونَ

43:88 And his saying: "O my Lord! Verily, these are a people who believe not!''

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَـمٌ فَسَوْفَ يَعْلَمُونَ

43:89 So turn away from them, and say: Salam (peace!) But they will come to know.

Allah has no Offspring Allah says:

Allah says,

قُلْ ...

Say, -- (`O Muhammad') --

... إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ (٨١)

If the Most Gracious had a son, then I am the first of the worshippers.

> meaning, `if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.'

This conditional phrase does not mean that what is described could happen nor that is possible as Allah says:

> لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ
>
> Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible. (39:4).

Allah says here:

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (٨٢)

Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

> meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

فَذَرْهُمْ يَخُوضُوا ...

So leave them (alone) to speak nonsense,

> means, in their ignorance and misguidance,

... وَيَلْعَبُوا ...

and play, (in their world),

... حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (٨٣)

until they meet the Day of theirs which they have been promised.

which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

The Uniqueness of the Lord

Allah exalted says,

وَهُوَ الَّذِي فِي السَّمَاء إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ...

It is He Who is the only God in the heaven and the only God on the earth.

means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

... وَهُوَ الْحَكِيمُ الْعَلِيمُ (٨٤)

And He is the All-Wise, the All-Knower.

This Ayah is like the Ayah:

وَهُوَ اللَّهُ فِى السَّمَـوَتِ وَفِى الأٌّرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

And He is Allah in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn. (6:3)

which means, He is the One who is called Allah in the heavens and on the earth.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them,

means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings, because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

... وَعِندَهُ عِلْمُ السَّاعَةِ ...

and with Whom is the knowledge of the Hour,

means, no one knows when it will happen except Him.

... وَإِلَيْهِ تُرْجَعُونَ (٨٥)

and to Whom you (all) will be returned.

means, and each person will be requited for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

The Idols have no Power of Intercession

Allah exalted says,

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ ...

And those whom they invoke instead of Him have no power,

means, the idols and false gods.

... الشَّفَاعَةَ ...

of intercession,

means, they are not able to intercede for them.

... إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ (٨٦)

except for those who bear witness to the truth knowingly, and they know.

This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allah will avail, by His leave.

The Idolators admit that Allah Alone is the Creator

Allah exalted says,

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (٨٧)

And if you ask them who created them, they will surely say: "Allah.''

How then are they turned away?

means, `if you ask these idolators who associate others in worship with Allah,' **مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ** (who created them, they will surely say: "Allah.'')

means, they will admit that He Alone is the Creator of all things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity.

Allah says: **فَأَنَّى يُؤْفَكُونَ** (How then are they turned away).

The Prophet's Complaint to Allah

Allah says,

وَقِيلِهِ يَارَبِّ إِنَّ هَؤُلَاء قَوْمٌ لَّا يُؤْمِنُونَ (٨٨)

And his saying: "O my Lord! Verily, these are a people who believe not!''

means, Muhammad said this; he complained to his Lord about his people who did not believe in him, and said,

`O Lord, these people do not believe.'

This is like the Ayah:

وَقَالَ الرَّسُولُ يرَبِّ إِنَّ قَوْمِى اتَّخَذُواْ هَـذَا الْقُرْءانَ مَهْجُوراً

And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.'' (25:30).

This is the view of Ibn Mas`ud, may Allah be pleased with him, Mujahid and Qatadah, and this is how Ibn Jarir interpreted it.

Al-Bukhari said:

"`Abdullah -- meaning Ibn Mas`ud, may Allah be pleased with him -- recited (Ayah 88 of **Az-Zukhruf**):

وَقَالَ الرَّسَولُ يَارَبِّ

And the Messenger will say: "O my Lord!''

Mujahid said concerning the Ayah: **وَقِيلِهِ يَارَبِّ إِنَّ هَؤُلَاء قَوْمٌ لَّا يُؤْمِنُونَ** (And his saying: "O my Lord! Verily, these are a people who believe not!'')

"Allah is stating what Muhammad said.''

Qatadah said,

"These are the words of your Prophet, when he complained about his people to his Lord.''

فَاصْفَحْ عَنْهُمْ ...

So turn away from them,

means, from the idolators.

... وَقُلْ سَلَامٌ ...

and say **Salam** (peace!)

means, `do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

... فَسَوْفَ يَعْلَمُونَ (٨٩)

But they will come to know.

This is a warning from Allah for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently Jihad and striving were prescribed until the people entered the religion of Allah in crowds, and Islam spread throughout the east and the west. And Allah knows best.

This is the end of the Tafsir of Surah **Az-Zukhruf**. All praise and thanks are due to Allah and in Him is all strength and protection.

Ad-Dukhan

Revealed in Makkah

In Musnad Al-Bazzar, it is recorded from Abu At-Tufayl Amir bin Wathilah from Zayd bin Harithah that the Messenger of Allah said to Ibn Sayyad:

I am concealing something, what is it?

And the Messenger of Allah was concealing Surah **Ad-Dukhan** from him.

He (Ibn Sayyad) said: "It is **Ad-Dukh**.''

The Messenger of Allah said,

اخْسَأْ مَا شَاءَ اللهُ (كَانَ)

Be off with you! Whatever Allah wills happens.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حم

44:1 Ha Mim.

وَالْكِتَـبِ الْمُبِينِ

44:2 By the manifest Book that makes things clear.

إِنَّآ أَنزَلْنَـهُ فِى لَيْلَةٍ مُّبَـرَكَةٍ

44:3 We sent it down on a blessed night.

إِنَّا كُنَّا مُنذِرِينَ

Verily, We are ever warning.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

44:4 Therein (that night) is decreed every matter, Hakim.

أَمْراً مِّنْ عِنْدِنَآ إِنَّا كُنَّا مُرْسِلِينَ

44:5 As a command from Us. Verily, We are ever sending,

رَحْمَةً مِّن رَّبِّكَ

44:6 (As) a mercy from your Lord.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily, He is the All-Hearer, the All-Knower.

رَبِ السَّمَـوتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ

44:7 The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لاَ إِلَـهَ إِلاَّ هُوَ يُحْىِ وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءابَآئِكُمُ الاٌّوَّلِينَ

44:8 La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.

The Qur'an was revealed on Laylatul-Qadr

Allah says,

حم (١)

Ha Mim.

وَالْكِتَابِ الْمُبِينِ (٢)

By the manifest Book that makes things clear.

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ ...

We sent it down on a blessed night.

Allah tells us that He revealed the Magnificent Qur'an on a blessed night, **Laylatul-Qadr** (the Night of Decree), as He says elsewhere:

إِنَّا أَنزَلْنَـهُ فِى لَيْلَةِ الْقَدْرِ

Verily, We have sent it down in the Night of **Al-Qadr**, (97:1)

This was in the month of **Ramadan**, as Allah tells us:

شَهْرُ رَمَضَانَ الَّذِى أُنزِلَ فِيهِ الْقُرْآنُ

The month of **Ramadan** in which was revealed the Qur'an, (2:185)

We have already quoted the relevant Hadiths in (the Tafsir of) Surah **Al-Baqarah**, and there is no need to repeat them here.

... إِنَّا كُنَّا مُنذِرِينَ (٣)

Verily, We are ever warning.

means, telling them what is good for them and what is harmful for them, according to **Shariah**, so that the proof of Allah may be established against His servants.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ (٤)

Therein (that night) is decreed every matter, **Hakim**.

means, on **Laylatul-Qadr**, the decrees are transferred from **Al-Lawh Al-Mahfuz** to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year.

This was narrated from Ibn Umar, Mujahid, Abu Malik, Ad-Dahhak and others among the **Salaf**.

حَكِيمٍ (**Hakim**) means decided or confirmed, which cannot be changed or altered.

Allah says:

أَمْرًا مِّنْ عِندِنَا ...

As a command from Us.

meaning, everything that happens and is decreed by Allah and the revelation that He sends down -- it all happens by His command, by His leave and with His knowledge.

... إِنَّا كُنَّا مُرْسِلِينَ (٥)

Verily, We are ever sending,

means, to mankind, sending Messenger who will recite to them the clear signs of Allah.

The need for this was urgent.

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦)

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,

means, the One Who sent down the Qur'an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

... إِن كُنتُم مُّوقِنِينَ (٧)

if you (but) have a faith with certainty.

Then Allah says:

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ (٨)

La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.

This is like the Ayah:

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ لا إِلَـهَ إِلاَّ هُوَ يُحْىِ وَيُمِيتُ

Say: "O mankind!

Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. **La ilaha illa Huwa**. He gives life and causes death... (7:158)

بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ

44:9 Nay! They play about in doubt.

فَارْتَقِبْ يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِينٍ

44:10 Then wait you for the Day when the sky will bring forth a visible smoke,

يَغْشَى النَّاسَ هَـذَا عَذَابٌ أَلِيمٌ

44:11 Covering mankind, this is a painful torment.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

44:12 (They will say):

"Our Lord! Remove the torment from us, really we shall become believers!''

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ

44:13 How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.

ثُمَّ تَوَلَّوْاْ عَنْهُ وَقَالُواْ مُعَلَّمٌ مَّجْنُونٌ

44:14 Then they had turned away from him and said:

"(He is) one taught, a madman!''

إِنَّا كَاشِفُواْ الْعَذَابِ قَلِيلاً إِنَّكُمْ عَآئِدُونَ

44:15 Verily, We shall remove the torment for a while. Verily, you will revert.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ

44:16 On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.

Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allah says,

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ (٩)

Nay! They play about in doubt.

Allah says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it.

Then Allah says, warning and threatening them:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ (١٠)

Then wait you for the Day when the sky will bring forth a visible smoke.

It was narrated that Masruq said,

"We entered the **Masjid** -- i.e., the **Masjid** of Kufah at the gates of Kindah -- and a man was reciting to his companions, **يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ** (the Day when the sky will bring forth a visible smoke). He asked them;

`Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold.'''

He said,

"We came to Ibn Mas`ud, may Allah be pleased with him, and told him about that. He was lying down, and he sat up with a start and said,

`Allah said to your Prophet

قُلْ مَآ أَسْـَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَآ مِنَ الْمُتَكَلِّفِينَ

Say: "No wage do I ask of you for this, nor am I one of the pretenders.'' (38:86).

And it is part of knowledge that when a man does not know something, he should say, `Allah knows best.'

I will tell you a Hadith about that.

When the Quraysh did not respond to Islam and they grew stubborn, the Messenger of Allah invoked Allah against them that they would have years like the years (of drought and famine) of Yusuf. They became so exhausted and hungry

that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke.'''

According to another report:

"A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion.''

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ (١١)

Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment!

A man came to the Messenger of Allah and said, "O Messenger of Allah! Pray to Allah to send rain to **Mudar**, for they are dying. So the Prophet prayed for rain for them, and they got rain. Then the Ayah was revealed:

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ

Verily, We shall remove the torment for a while. Verily, you will revert. (44:15)

Ibn Mas`ud said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state.

Then Allah revealed:

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ

On the Day when We shall strike you with the Great **Batshah**. Verily, We will exact retribution.'' (44:16)

He said, "This means the day of **Badr**.''

Ibn Mas`ud said,

"Five things have come to pass:

- the smoke,
- the (defeat of the) Romans,
- the (splitting of the) moon,
- the **Batshah**, and
- the torment.''

This Hadith was narrated in the Two Sahihs.

It was also recorded by Imam Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in their (Books of) Tafsir, and by Ibn Jarir and Ibn Abi Hatim with a number of chains of narration.

A number of the **Salaf**, such as Mujahid, Abu Al-`Aliyah, Ibrahim An-Nakha`i, Ad-Dahhak and `Atiyah Al-`Awfi concurred with Ibn Mas`ud's interpretation of this Ayah and his view that the smoke already happened. This was also the view of Ibn Jarir.

According to the Hadith of Abu Sarihah, Hudhayfah bin Asid Al-Ghifari, may Allah be pleased with him, said,

"The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:

لَا تَقُومُ السَّاعَةُ حَتّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّابَّةَ، وَخُرُوجَ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيْسَى ابْنِ مَرْيَمَ وَالدَّجَّالَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا

The Hour will not come until you see ten signs.

- The rising of the sun from the west;
- the smoke;

- the beast;
- the emergence of Ya'juj and Ma'juj;
- the appearance of `Isa bin Maryam;
- the Dajjal;
- three cases of the earth collapsing -- one in the east, one in the west, and one in the Arabian Peninsula;
- and a fire which will emerge from the bottom of Aden and will drive the people -- or gather the people -- stopping with them when they stop to sleep at night or rest during the day.''

This was recorded only by Muslim in his Sahih.

In the Two Sahihs it was recorded that the Messenger of Allah said to Ibn Sayyad:

إِنِّي خَبَأْتُ لَكَ خَبْأً

I am concealing something for you.

He said, It is **Ad-Dukh**.

The Prophet said,

اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَك

Be off with you! You cannot get further than your rank.

He said,

"The Messenger of Allah was concealing from him the words, **فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ** (Then wait you for the Day when the sky will bring forth a visible smoke).''

This indicates that the smoke is yet to appear.

Ibn Sayyad was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said,

"It is **Ad-Dukh**,'' meaning **Ad-Dukhan** (the smoke).

When the Messenger of Allah was sure what was happening, that the source of his information was the **Shayatin**, he said:

اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَك

Be off with you! You cannot get further than your rank.

There are numerous **Marfu`** and **Mawquf** Hadiths,

Sahih, Hasan and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of Ayat in the Qur'an.

Allah says:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ

Then wait you for the Day when the sky will bring forth a visible smoke.

meaning, clearly visible, such that all people will see it.

According to Ibn Mas`ud's interpretation, this was a vision which they saw because of their intense hunger and exhaustion.

He also interprets the Ayah يَغْشَى النَّاسَ (Covering mankind),

meaning, it covered them and overwhelmed them.

But if it was only an illusion which happened to the idolators of Makkah, Allah would not have said "covering mankind.''

... هَذَا عَذَابٌ أَلِيمٌ

this is a painful torment.

means, this will be said to them by way of rebuke.

This is like the Ayah:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. (52:13-14)

Or some of them will say that to others.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ (١٢)

(They will say): "Our Lord! Remove the torment from us, really we shall become believers!''

means, when the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them.

This is like the Ayat:

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!'' (6:27)

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرْنَآ إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُواْ أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ

> And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!''
>
> (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter). (14:44)

Allah says here:

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءهُمْ رَسُولٌ مُّبِينٌ (١٣)

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ (١٤)

How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said:

"(He is) one taught, a madman!''

> meaning, `what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.'
>
> This is like the Ayah:
>
> يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى
>
> On that Day will man remember, but how will that remembrance (then) avail him? (89:23)
>
> وَلَوْ تَرَى إِذْ فَزِعُواْ فَلاَ فَوْتَ وَأُخِذُواْ مِن مَّكَانٍ قَرِيبٍ
>
> وَقَالُواْ ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ

And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.

And they will say (in the Hereafter): "We do believe (now);'' but how could they receive (faith and its acceptance by Allah) from a place so far off... (34:51-52)

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ (١٥)

Verily, We shall remove the torment for a while. Verily, you will revert.

means, `if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.'

This is like the Ayat:

وَلَوْ رَحِمْنَـهُمْ وَكَشَفْنَا مَا بِهِمْ مِّن ضُرٍّ لَّلَجُّواْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. (23:75)

وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars! (6:28)

The Meaning of the "Great Batshah"

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ (١٦)

On the Day when We shall strike you with the great **Batshah**. Verily, We will exact retribution.

Ibn Mas`ud interpreted this to mean the day of **Badr**.

This is also the view of a group who agreed with Ibn Mas`ud, may Allah be pleased with him, about the meaning of the smoke, as discussed above.

It was also narrated from Ibn Abbas, may Allah be pleased with him, in a report related to him from Al-`Awfi and from Ubayy bin Ka`b, may Allah be pleased with him.

> This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of **Badr** was also a day of vengeance.

Ibn Jarir said, "Ya`qub narrated to me; Ibn `Ulayyah narrated to me, Khalid Al-Hadhdha' narrated to us, from Ikrimah who said, Ibn Abbas, may Allah be pleased with him, said,

> "Ibn Mas`ud, may Allah be pleased with him, said that;
>
> "the great **Batshah**'' is the day of **Badr**, and I say that it is the Day of Resurrection.''
>
> This chain of narration is Sahih to him.
>
> This is also the view of Al-Hasan Al-Basri and of Ikrimah according to the more authentic of the two reports narrated from him. And Allah knows best.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ

44:17 And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger.

أَنْ أَدُّوا۟ إِلَىَّ عِبَادَ اللَّهِ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

44:18 Saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust.''

وَأَن لاَّ تَعْلُواْ عَلَى اللَّهِ إِنِّى ءَاتِيكُمْ بِسُلْطَانٍ مُّبِينٍ

44:19 "And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority.''

وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ

44:20 "And truly, I seek refuge with my Lord and your Lord, lest you should stone me.''

وَإِن لَّمْ تُؤْمِنُواْ لِى فَاعْتَزِلُونِ

44:21 "But if you believe me not, then keep away from me and leave me alone.''

فَدَعَا رَبَّهُ أَنَّ هَـؤُلاَءِ قَوْمٌ مُّجْرِمُونَ

44:22 So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.''

فَأَسْرِ بِعِبَادِى لَيْلاً إِنَّكُم مُّتَّبَعُونَ

44:23 (Allah said): "Depart you with My servants by night. Surely, you will be pursued.''

وَاتْرُكِ الْبَحْرَ رَهْواً إِنَّهُمْ جُندٌ مُّغْرَقُونَ

44:24 "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.''

كَمْ تَرَكُواْ مِن جَنَّـتٍ وَعُيُونٍ

44:25 How many of gardens and springs that they (Fir`awn's people) left behind,

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

44:26 And green crops (fields) and goodly places,

وَنَعْمَةٍ كَانُواْ فِيهَا فَـكِهِينَ

44:27 And comforts of life wherein they used to take delight!

كَذَلِكَ

44:28 Thus (it was)!

وَأَوْرَثْنَـهَا قَوْماً ءَاخَرِينَ

And We made other people inherit them.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالاٌّرْضُ وَمَا كَانُواْ مُنظَرِينَ

44:29 And the heavens and the earth wept not for them, nor were they given respite.

وَلَقَدْ نَجَّيْنَا بَنِى إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ

44:30 And indeed We saved the Children of Israel from the humiliating torment,

مِن فِرْعَوْنَ

44:31 From Fir`awn;

إِنَّهُ كَانَ عَالِياً مِّنَ الْمُسْرِفِينَ

verily, he was arrogant and was of the excessive .

وَلَقَدِ اخْتَرْنَـهُمْ عَلَى عِلْمٍ عَلَى الْعَـلَمِينَ

44:32 And We chose them above the nations (Al-`Alamin) with knowledge,

وَءَاتَيْنَـهُم مِّنَ الاٌّيَـتِ مَا فِيهِ بَلَؤٌاْ مُّبِينٌ

44:33 And granted them signs in which there was a plain trial.

The Story of Musa and Fir`awn, and how the Children of Israel were saved

Allah says,

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ ...

And indeed We tried before them Fir`awn's people,

Allah tells us, `before these idolators, We tested the people of Fir`awn, the Copts of Egypt.'

... وَجَاءهُمْ رَسُولٌ كَرِيمٌ (١٧)

when there came to them a noble Messenger.

means, Musa, peace be upon him, the one to whom Allah spoke.

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ...

Deliver to me the servants of Allah.

This is like the Ayah:

فَأَرْسِلْ مَعَنَا بَنِى إِسْرَءِيلَ وَلاَ تُعَذِّبْهُمْ قَدْ جِئْنَـكَ بِـَايَةٍ مِّن رَّبِّكَ وَالسَّلَـمُ عَلَى مَنِ اتَّبَعَ الْهُدَى

So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'' (20:47)

... إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٨)

Verily, I am to you a Messenger worthy of all trust.

means, `what I convey to you is trustworthy.'

وَأَنْ لَّا تَعْلُوا عَلَى اللَّهِ ...

And exalt not yourselves against Allah.

means, `and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.'

This is like the Ayah:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship they will surely enter Hell in humiliation! (40:60)

... إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ (١٩)

Truly, I have come to you with a manifest authority.

means, with clear and obvious proof.

This refers to the clear signs and definitive evidence with which Allah sent him.

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ (٢٠)

And truly, I seek refuge with my Lord and your Lord, lest you should stone me.

Ibn Abbas, may Allah be pleased with him, and Abu Salih said,

"This refers to a verbal assault, which means insults.''

Qatadah said,

"Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.'''

وَإِنْ لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ (٢١)

But if you believe me not, then keep away from me and leave me alone.

means, `then let us leave one another alone and live in peace until Allah judges between us.'

After Musa, may Allah be pleased with him, had stayed among them for a long time, and the proof of Allah had been established against them, and that only increased

them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered.

Allah says:

وَقَالَ مُوسَى رَبَّنَآ إِنَّكَ ءاتَيْتَ فِرْعَوْنَ وَمَلاّهُ زِينَةً وَأَمْوَالاً فِى الْحَيَوةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا...

And Musa said:

"Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.''

Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way.''... (10:88-89)

And Allah says here:

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاء قَوْمٌ مُّجْرِمُونَ (٢٢)

So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.''

Whereupon Allah commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir`awn.

Allah said:

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ (٢٣)

Depart you with My servants by night. Surely, you will be pursued.

This is like the Ayah:

وَلَقَدْ أَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

And indeed We revealed to Musa (saying): Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea). (20:77)

وَاتْرُكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ (٢٤)

And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.

When Musa and the Children of Israel has crossed the sea, Musa wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir`awn and prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir`awn or drowning in the sea.

Ibn Abbas, may Allah be pleased with him, said: وَاتْرُكْ الْبَحْرَ رَهْوًا (And leave the sea as it is (quiet and divided).

means, leave it as it is and keep moving.

Mujahid said: رَهْوًا (as it is),

means, a dry path, as it is. `Do not command it to go back; leave it until the last of them have entered it.'

This was also the view of Ikrimah, Ar-Rabi` bin Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka`b Al-Ahbar, Simak bin Harb and others.

كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ (٢٥)

وَزُرُوعٍ ...

How many of gardens and springs that they left behind. And green crops,

this refers to rivers and wells.

... وَمَقَامٍ كَرِيمٍ (٢٦)

and goodly places,

means, fine dwellings and beautiful places.

Mujahid and Sa`id bin Jubayr said: **وَمَقَامٍ كَرِيمٍ** (and goodly places),

means elevated places.

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ (٢٧)

And comforts of life wherein they used to take delight!

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ (٢٨)

Thus (it was)!

And We made other people inherit them. (namely the Children of Israel).

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاء وَالْأَرْضُ ...

... وَمَا كَانُوا مُنظَرِينَ (٢٩)

And the heavens and the earth wept not for them,

means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allah which would notice their loss. So

they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarir recorded that Sa`id bin Jubayr said,

"A man came to Ibn Abbas, may Allah be pleased with him, and said to him: `O Abu Al-`Abbas, Allah says,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاء وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

(And the heavens and the earth wept not for them, nor were they given respite) --

do the heavens and the earth weep for anybody?'

He, may Allah be pleased with him, said,

`Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and remember Allah also weeps for him. But the people of Fir`awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allah, so the heavens and the earth did not weep for them.'"

Al-`Awfi reported something similar from Ibn Abbas, may Allah be pleased with him.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٣٠)

مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (٣١)

And indeed We saved the Children of Israel from the humiliating torment from Fir`awn; verily, he was arrogant and was of the excessive.

Here Allah reminds them of how He saved them from their humiliation and subjugation at the hands of Fir`awn, when they were forced to do menial tasks.

إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (verily, he was arrogant),

means, he was proud and stubborn.

This is like the Ayah:

إِنَّ فِرْعَوْنَ عَلاَ فِى الاٌّرْضِ

Verily, Fir`awn exalted himself in the land, (28:4)

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً عَـلِينَ

but they behaved insolently and they were people self-exalting, (23:46)

He was one of the excessive and held a foolish opinion of himself.

وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ (٣٢)

And We chose them above the nations (**Al-`Alamin**) with knowledge,

Mujahid said,

"This means that they were chosen above those among whom they lived.''

Qatadah said,

"They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others.''

This is like the Ayah:

قَالَ يَمُوسَى إِنّـى اصْطَفَيْتُكَ عَلَى النَّاسِ

(Allah) said: "O Musa I have chosen you above men.'' (7:144),

which means, above the people of his time.

This is also like the Ayah:

وَاصْطَفَـكِ عَلَى نِسَآءِ الْعَـلَمِينَ

and (Allah has) chosen you (Maryam) above the women of the nations (**Al-`Alamin**). (3:42)

i.e., Maryam was chosen above the women of her time.

For Khadijah, may Allah be pleased with her, is higher than her in status or is equal to her, as was Asiyah bint Muzahim, the wife of Fir`awn.

And the superiority of A'ishah, may Allah be pleased with her, over all other women is like the superiority of **Tharid** over all other dishes.

وَآتَيْنَاهُم مِّنَ الْآيَاتِ ...

And granted them signs,

means clear proofs and extraordinary evidence.

... مَا فِيهِ بَلَاء مُّبِينٌ (٣٣)

in which there was a plain trial.

means, an obvious test to show who would be guided by it.

إِنَّ هَـؤُلاَءِ لَيَقُولُونَ

44:34 Verily, these people are saying:

إِنْ هِىَ إِلاَّ مَوْتَتُنَا الاٍّولَى وَمَا نَحْنُ بِمُنشَرِينَ

44:35 "There is nothing but our first death, and we shall not be resurrected.''

فَأْتُواْ بِـَابَآئِنَا إِن كُنتُمْ صَـدِقِينَ

44:36 "Then bring back our forefathers, if you speak the truth!''

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ

44:37 Are they better or the people of Tubba` and those before them?

أَهْلَكْنَـهُمْ إِنَّهُمْ كَانُواْ مُجْرِمِينَ

We destroyed them because they were indeed criminals.

Refutation of Those Who deny the Resurrection

Allah says,

إِنَّ هَؤُلَاء لَيَقُولُونَ (٣٤)

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَى وَمَا نَحْنُ بِمُنشَرِينَ (٣٥)

Verily, these people are saying:

"There is nothing but our first death, and we shall not be resurrected.''

Here Allah denounces, the idolators for their denial of the Resurrection and their belief that there is nothing after this life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned.

They said, If the resurrection is true,

فَأْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (٣٦)

Then bring back our forefathers, if you speak the truth!

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allah will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ (٣٧)

> Are they better or the people of **Tubba`** and those before them? We destroyed them because they were indeed criminals.

Then Allah threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of **Tubba`**, i.e., **Saba'**. Allah destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in Surah **Saba'**.

This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them.

They **Tubba`** were Arab descendants of Qahtan, just as these people (Quraysh) were Arab descendants of `Adnan. Among the people of Himyar -- who are also known as **Saba'** -- when a man became their king, they called him **Tubba`**, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir`awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the **Tubba`** left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Hirah. It is agreed that he passed through Al-Madinah during the days of **Jahiliyyah**. He fought its

inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them.

He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he retreated and took them (the two rabbis) with him to Yemen.

When he passed by Makkah, he wanted to destroy the **Ka`bah**, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrahim **Al-Khalil**, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed **Tawaf** around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him.

At that time, the religion of Musa, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

Abdur-Razzaq recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا أَدْرِي تُبَّعٌ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِي

I do not know whether **Tubba`** was a Prophet or not."

It was narrated that Tamim bin Abdur-Rahman said:

" `Ata' bin Abi Rabah said, `Do not revile **Tubba`**, for the Messenger of Allah forbade reviling him.'"

And Allah knows best.

وَمَا خَلَقْنَا السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَا لَـعِبِينَ

44:38 And We created not the heavens and the earth, and all that is between them, for mere play.

مَا خَلَقْنَـهُمَآ إِلاَّ بِالْحَقِّ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

44:39 We created them not except with truth, but most of them know not.

إِنَّ يَوْمَ الْفَصْلِ مِيقَـتُهُمْ أَجْمَعِينَ

44:40 Verily, the Day of Judgement is the time appointed for all of them –

يَوْمَ لاَ يُغْنِى مَوْلًى عَن مَّوْلًى شَيْئاً وَلاَ هُمْ يُنصَرُونَ

44:41 The Day when a near relative cannot avail a near relative in aught, and no help can they receive,

إِلاَّ مَن رَّحِمَ اللَّهُ

44:42 Except him on whom Allah has mercy.

إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

Verily, He is the All-Mighty, the Most Merciful.

This World was created for a Wisdom

Allah says:

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (٣٨)

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٣٩)

And We created not the heavens and the earth, and all that is between them, for mere play.

We created them not except with truth, but most of them know not.

Here Allah tells us of His justice, and that He is far above mere play, folly and falsehood.

This is like the Ayah:

وَمَا خَلَقْنَا السَّمَآءَ وَالأَرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُواْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

Did you think that We had created you in play, and that you would not be brought back to Us?

So Exalted be Allah, the True King: **La ilaha illa Huwa**, the Lord of the Supreme Throne! (23:115-116)

Then Allah says:

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ (٤٠)

Verily, the Day of Judgement is the time appointed for all of them.

This is the Day of Resurrection, when Allah will judge between all creatures, and He will punish the disbelievers and reward the believers.

مِيقَاتُهُمْ أَجْمَعِينَ (is the time appointed for all of them),

means, He will gather all of them, the first and the last of them.

يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا ...

The Day when a near relative cannot avail a near relative in aught,

means, no relative will be able to help another relative.

This is like the Ayah:

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (23:101)

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً يُبَصَّرُونَهُمْ

And no friend will ask a friend (about his condition). Though they shall be made to see one another, (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

... وَلَا هُمْ يُنصَرُونَ (٤١)

and no help can they receive,

means, no relative will help another, and no help will come to him from outside.

إِلَّا مَن رَّحِمَ اللَّهُ ...

Except him on whom Allah has mercy.

means, and nothing will be of any avail that Day except the mercy of Allah towards His creation.

... إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ (٤٢)

Verily, He is the All-Mighty, the Most Merciful.

means, he is the Almighty, with immense mercy.

إِنَّ شَجَرَةَ الزَّقُّومِ

44:43 Verily, the tree of Zaqqum,

طَعَامُ الأَثِيمِ

44:44 Will be the food of the sinners.

كَالْمُهْلِ يَغْلِى فِى الْبُطُونِ

44:45 Like boiling oil, it will boil in the bellies,

كَغَلْىِ الْحَمِيمِ

44:46. Like the boiling of scalding water.

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

44:47 (It will be said:) "Seize him and drag him into the midst of blazing Fire,''

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

44:48 "Then pour over his head the torment of boiling water.''

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

44:49 "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.''

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

44:50 "Verily, this is that whereof you used to doubt!''

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allah tells us how He will punish the disbelievers who deny the meeting with Him:

إِنَّ شَجَرَةَ الزَّقُّومِ (٤٣)

طَعَامُ الْأَثِيمِ (٤٤)

Verily, the tree of **Zaqqum** will be the food of the sinners.

Those who sinned by their words and in deeds. These are the disbelievers.

More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this Ayah, but it is not specifically about him.

Ibn Jarir recorded that Abu Ad-Darda' was reciting to a man:

إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ -

Verily, the tree of **Zaqqum** will be the food of the sinners.

The man said, "The food of the orphan.''

Abu Ad-Darda', may Allah be pleased with him, said,

"Say, the tree of **Zaqqum** is the food of the evildoer.''

i.e., he will not have any other food apart from that.

Mujahid said,

"If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth.''

A similar **Marfu** report has been narrated earlier.

كَالْمُهْلِ ...

Like boiling oil,

> means, like the dregs of oil.

... يَغْلِي فِي الْبُطُونِ (٤٥)

كَغَلْيِ الْحَمِيمِ (٤٦)

it will boil in the bellies, like the boiling of scalding water.

> means, because of its heat and rancidity.

خُذُوهُ ...

Seize him,

> means the disbeliever.

It was reported that when Allah says to the keepers of Hell, "Seize him,'' seventy thousand of them will rush to seize him.

... فَاعْتِلُوهُ ...

and drag him,

> means, drag him by pulling him and pushing him on his back.

Mujahid said:

> **خُذُوهُ فَاعْتِلُوهُ** (Seize him and drag him) means, take him and push him.

... إِلَى سَوَاء الْجَحِيمِ (٤٧)

into the midst of blazing Fire.

> means, into the middle of it.

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ (٤٨)

Then pour over his head the torment of boiling water.

This is like the Ayah:

هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ فَالَّذِينَ كَفَرُواْ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارِ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins. (22:19-20)

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach and intestines, until it goes through his heels; may Allah protect us from that.

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ (٤٩)

Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke.

Ad-Dahhak reported that Ibn Abbas, may Allah be pleased with him, said:

"This means, you are neither mighty nor generous.''

And Allah's saying:

إِنَّ هَذَا مَا كُنتُم بِهِ تَمْتَرُونَ (٥٠)

Verily, this is that whereof you used to doubt!

It is like His saying:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see? (52: 13-15)

Similarly Allah said: إِنَّ هَذَا مَا كُنتُم بِهِ تَمْتَرُونَ (Verily, this is that where of you used to doubt!)

إِنَّ الْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ

44:51 Verily, those who have Taqwa, will be in place of security.

فِى جَنَّـتٍ وَعُيُونٍ

44:52 Among Gardens and Springs,

يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَـبِلِينَ

44:53 Dressed in Sundus and Istabraq, facing each other,

كَذَلِكَ وَزَوَّجْنَـهُم بِحُورٍ عِينٍ

44:54 So (it will be).

And We shall marry them to Hur (fair females) with wide lovely eyes,

يَدْعُونَ فِيهَا بِكلِّ فَـكِهَةٍ ءَامِنِينَ

44:55 They will call therein for every kind of fruit in peace and security;

لاَ يَذُوقُونَ فِيهَا الْمَوْتَ إِلاَّ الْمَوْتَةَ الاٍّولَى وَوَقَـهُمْ عَذَابَ الْجَحِيمِ

44:56 They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,

فَضْلاً مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

44:57 As a bounty from your Lord!

That will be the supreme success!

فَإِنَّمَا يَسَّرْنَـهُ بِلِسَـنِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

44:58 Certainly, We have made this easy in your tongue, in order that they may remember.

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ

44:59 Wait then; verily, they (too) are waiting.

The State of Those Who have Taqwa and the Delights

They will enjoy in Paradise When Allah describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'an is called **Al-Mathani** (i.e., oft-repeated).

إِنَّ الْمُتَّقِينَ ...

Verily, those who have **Taqwa**,

i.e., those who fear Allah and are dutiful towards Him in this world,

... فِي مَقَامٍ أَمِينٍ (٥١)

will be in place of security.

means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the **Shaytan** and his wiles, and from all other troubles and disasters.

فِي جَنَّاتٍ وَعُيُونٍ (٥٢)

Among Gardens and Springs.

This is in direct contrast to the state of the doomed, who will have the tree of **Zaqqum** and boiling water.

يَلْبَسُونَ مِن سُندُسٍ ...

Dressed in **Sundus**,

means, the finest of silk, such as shirts and the like.

... وَإِسْتَبْرَقٍ ...

and **Istabraq**,

means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

... مُّتَقَابِلِينَ (٥٣)

facing each other,

means, sitting on thrones where none of them will sit with his back to anyone else.

كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ (٥٤)

So (it will be).

And We shall marry them to **Hur** (fair females) with wide lovely eyes,

This will be a gift in addition to the beautiful wives given to them.

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلاَ جَآنٌّ

with whom no man or Jinn has had **Tamth** (sexual intercourse) before them. (55:56)

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

(In beauty) they are like rubies and **Marjan**. (55:58)

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ

Is there any reward for good other than good. (55:60)

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (٥٥)

They will call therein for every kind of fruit in peace and security;

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى ...

They will never taste death therein except the first death,

This is an exception which reinforces the negation. The meaning is that they will never taste death there.

It was reported in the Two Sahihs that the Messenger of Allah said:

يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ

Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said,

"O people of Paradise, it is eternal, no more death; and

O people of Hell, it is eternal, no more death.''

This Hadith was already quoted in our discussion of Surah **Maryam**.

Abdur-Razzaq recorded that Abu Sa`id and Abu Hurayrah said,

The Messenger of Allah said:

يُقَالُ لِأَهْلِ الْجَنَّةِ:

إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا

It will be said to the people of Paradise,

"It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old.''

This was recorded by Muslim.

It was reported that Abu Hurayrah, may Allah be pleased with him, said,

The Messenger of Allah said:

مَنِ اتَّقَى اللهَ دَخَلَ الْجَنَّةَ، يَنْعَمُ فِيهَا وَلَا يَبْأَسُ، وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُه

"Whoever has **Taqwa** of Allah, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.''

... وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (٥٦)

and He will save them from the torment of the blazing Fire,

means, along with this great and eternal blessing, He will also have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared.

Allah says,

فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٥٧)

As a bounty from your Lord!

That will be the supreme success!

meaning, that will be from His bounty and kindness towards them.

It was reported in the Two Sahihs that the Messenger of Allah said:

اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّة

Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.

They said, "Not even you, O Messenger of Allah?''

He said,

وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْل

Not even me, unless Allah showers me with His mercy and grace.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٥٨)

Certainly, We have made this easy in your tongue, in order that they may remember.

means, `We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

...لَعَلَّهُمْ يَتَذَكَّرُونَ

in order that they may remember.

means, in order that they may understand and know. Despite the fact that it is so plain and

clear, there are still people who disbelieve, who stubbornly go against it. Allah says to His Messenger, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ (٥٩)

Wait then; verily, they (too) are waiting.

meaning, `they will come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allah says:

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' (58:21)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -- the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51-52)

This is the end of the Tafsir of Surah **Ad-Dukhan**. All praise and thanks are due to Allah and in Him is all strength and protection.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Jathiyah

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حـم

45:1 Ha Mim.

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

45:2 The revelation of the Book is from Allah, the Almighty, the All-Wise.

إِنَّ فِى السَّمَـوَتِ وَالاٌّرْضِ لاّيَـتٍ لِّلْمُؤْمِنِينَ

45:3 Verily, in the heavens and the earth are signs for the believers.

وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَـتٌ لِّقَوْمٍ يُوقِنُونَ

45:4 And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.

وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ وَمَآ أَنَزَلَ اللَّهُ مِنَ السَّمَآءِ مِّن رِّزْقٍ فَأَحْيَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ ءَايَـتٌ لِّقَوْمٍ يَعْقِلُونَ

45:5 And in the alternation of night and day, and the provision that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds, are signs for a people who understand.

A Directive to contemplate over Allah's Ayat

Allah says,

حم (١)

Ha Mim.

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٢)

The revelation of the Book is from Allah, the Almighty, the All-Wise.

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ (٣)

Verily, in the heavens and the earth are signs for the believers.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ (٤)

And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ ...

And in the alternation of night and day, and the provision that Allah sends down from the sky,

Allah directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and

the earth and the various types and categories of creatures in them. There are the angels, Jinns, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures.

The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allah the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, `provision', because it is the resource that produces various provisions,

... فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ...

and revives therewith the earth after its death,

after it was dry and had no vegetation or life of any kind.

Allah said next,

... وَتَصْرِيفِ الرِّيَاحِ ...

and in the turning about of the winds,

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

... آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ (٥)

are signs for a people who understand.

Allah said first لَآيَاتٍ لِّلْمُؤْمِنِينَ (are signs for the believers),

then يُوقِنُونَ (who have faith with certainty),

then يَعْقِلُونَ (who understand),

thus ascending from one honorable stage to what is more honorable and higher in grade.

These Ayat are similar to an Ayah in Surah **Al-Baqarah**,

إِنَّ فِي خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِى تَجْرِى فِى الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَآ أَنزَلَ اللَّهُ مِنَ السَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ الأٌّرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَـحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالأٌّرْضِ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding. (2:164)

تَلْكَ ءَايَـتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

45:6 These are the Ayat of Allah, which We recite to you with truth.

فَبِأَىِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَـتِهِ يُؤْمِنُونَ

Then in which speech after Allah and His Ayat will they believe?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ

45:7 Woe to every sinful liar.

يَسْمَعُ ءَايَـتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِراً كَأَن لَّمْ يَسْمَعْهَا

45:8 Who hears the Ayat of Allah Tutla (recited) to him, yet persists with pride as if he heard them not.

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

So announce to him a painful torment!

وَإِذَا عَلِمَ مِنْ ءَايَـتِنَا شَيْئاً اتَّخَذَهَا هُزُواً أُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

45:9 And when he learns something of Our Ayat, he makes them a jest. For such there will be a humiliating torment.

مِّن وَرَآئِهِمْ جَهَنَّمُ

45:10 In front of them there is Hell.

وَلاَ يُغْنِى عَنْهُم مَّا كَسَبُواْ شَيْئاً وَلاَ مَا اتَّخَذُواْ مِن دُونِ اللَّهِ أَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيمٌ

And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allah. And theirs will be a great torment.

هَـذَا هُدًى

45:11 This is guidance.

وَالَّذِينَ كَفَرُواْ بِـَايَـتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ

And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.

The Description of the Sinful Liar and His Requital

Allah the Exalted says,

تِلْكَ آيَاتُ اللَّهِ ...

These are the **Ayat** of Allah --

in reference to the Qur'an with the proofs and evidences that it contains,

... نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ...

which We recite to you with truth.

for they contain the truth from the Truth (i.e., Allah).

... فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (٦)

Then in which speech after Allah and His **Ayat** will they believe?

Therefore, if they do not believe in Allah's **Ayat** nor abide by them, what speech after Allah and His **Ayat** will they then believe in?

Allah said next,

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ (٧)

Woe to every sinful liar.

who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allah's **Ayat**,

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ...

Who hears the **Ayat** of Allah **Tutla** (recited) to him,

meaning, being recited to him,

... ثُمَّ يُصِرُّ مُسْتَكْبِرًا ...

yet persists with pride,

i.e. in his disbelief, denial, pride and rebellion,

... كَأَن لَّمْ يَسْمَعْهَا ...

as if he heard them not.

i.e. as if he did not hear them being recited to him,

... فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ (٨)

So announce to him a painful torment!

i.e. convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allah.

Allah said,

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ...

And when he learns something of Our **Ayat**, he makes them a jest.

i.e. if he learns anything from the Qur'an, he disbelieves in it and takes it as the subject of jest and ridicule,

... أُوْلَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٩)

For such there will be a humiliating torment.

i.e. as recompense for ridiculing the Qur'an and jesting about it.

In the Sahih, Muslim recorded from Abdullah bin Umar that;

the Messenger of Allah prohibited traveling with the Qur'an to enemy lands for fear that the Qur'an might be desecrated by the enemy.

Allah explained the type of torment that these people earn on the Day of Return;

مِن وَرَائِهِمْ جَهَنَّمُ ...

In front of them there is Hell.

meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

... وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا شَيْئًا ...

And that which they have earned will be of no profit to them,

i.e. their wealth and children will not avail them,

... وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاء ...

nor those whom they have taken as protecting friends besides Allah.

i.e. nor will the false gods that they worshipped besides Allah benefit them in the least,

... وَلَهُمْ عَذَابٌ عَظِيمٌ (١٠)

And theirs will be a great torment.

Allah the Exalted said,

هَذَا هُدًى ...

This is **Huda** (guidance). (in reference to the Qur'an),

... وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مَّن رِّجْزٍ أَلِيمٌ (١١)

And those who disbelieve in the **Ayat** of their Lord, for them there is a painful torment of **Rijz**.

that is agonizing and severe. Allah knows best.

اللَّهُ الَّذِى سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِىَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

45:12 Allah, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.

وَسَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ جَمِيعاً مِّنْهُ

45:13 And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily, in it are signs for a people who think deeply.

قُل لِّلَّذِينَ ءَامَنُواْ يَغْفِرُواْ لِلَّذِينَ لاَ يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِىَ قَوْماً بِمَا كَانُواْ يَكْسِبُونَ

45:14 Say to the believers to forgive those who hope not for the Days of Allah, that He may recompense people, according to what they have earned.

مَنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ وَمَنْ أَسَآءَ فَعَلَيْهَا

45:15 Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself).

ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ

Then to your Lord you will be made to return.

The Subjugation of the Sea, etc., is among Allah's Signs

Allah the Exalted says,

اللَّهُ الَّذِي سخَّرَ لَكُمُ الْبَحْرَ ...

Allah, it is He Who has subjected to you the sea,

Allah the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

... لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ ...

that ships may sail through the sea by His command,

i.e., of Allah the Exalted, Who ordered the sea to carry ships,

... وَلِتَبْتَغُوا مِن فَضْلِهِ ...

and that you may seek of His bounty,

i.e. in commercial and business transactions,

... وَلَعَلَّكُمْ تَشْكُرُونَ (١٢)

and that you may be thankful.

i.e. for earning various provisions brought to you from far away provinces and distant areas through the sea.

Allah the Exalted said,

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

And has subjected to you all that is in the heavens and all that is on the earth;

i.e. the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty.

Allah's statement next,

... جَمِيعًا مِّنْهُ ...

it is all from Him.

i.e. Alone without partners in giving any of it.

Allah the Exalted said in another Ayah,

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْـَرُونَ

And whatever of blessings you have, it is from Allah. Then, when harm touches you unto Him you cry aloud for help. (16:53)

Ibn Jarir recorded that Al-`Awfi reported that Ibn Abbas said about Allah's statement, وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ (And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.)

> "Everything is from Allah, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain.''

Allah said.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (١٣)

Verily, in it are signs for a people who think deeply.

The Command to be Patient with the Harm of Idolators

Allah's saying;

قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لا يَرْجُون أَيَّامَ اللَّهِ ...

Say to the believers to forgive those who hope not for the Days of Allah,

> means, let the believers forgive the disbelievers and endure the harm that they direct against them.
>
> In the beginning of Islam, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islam. However, when the disbelievers persisted in stubbornness, Allah legislated for the believers to fight in **Jihad**.
>
> Statements of this meaning were collected from Abdullah bin Abbas and Qatadah.

Mujahid said about Allah's statement, لا يَرْجُون أَيَّامَ اللَّهِ (those who hope not for the Days of Allah),

"They do not appreciate Allah's favors.''

Allah said,

... لِيَجْزِيَ قَوْمًا بِما كَانُوا يَكْسِبُونَ (١٤)

that He may recompense people, according to what they have earned.

meaning, if the believers forgive the disbelievers in this life, Allah will still punish the disbelievers for their evil in the Hereafter.

Allah's statement next,

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاء فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ (١٥)

Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.

meaning, you will all return to Allah on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

وَلَقَدْ ءَاتَيْنَا بَنِى إِسْرَءِيلَ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَـهُمْ مِّنَ الطَّيِّبَـتِ وَفَضَّلْنَـهُمْ عَلَى الْعَـلَمِينَ

45:16 And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations.

وَءاتَيْنَـهُم بَيِّنَـتٍ مِّنَ الاٌّمْرِ

45:17 And gave them clear proofs in matters.

فَمَا اخْتَلَفُواْ إِلاَّ مِن بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْياً بَيْنَهُمْ

And they differed not until after the knowledge came to them, through envy among themselves.

إِنَّ رَبَّكَ يَقْضِى بِيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

ثُمَّ جَعَلْنَـكَ عَلَى شَرِيعَةٍ مِّنَ الاٌّمْرِ فَاتَّبِعْهَا وَلاَ تَتَّبِعْ أَهْوَآءَ الَّذِينَ لاَ يَعْلَمُونَ

45:18 Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.

إِنَّهُمْ لَن يُغْنُواْ عَنكَ مِنَ اللَّهِ شَيْئاً

45:19 Verily, they can avail you nothing against Allah.

وَإِنَّ الظَّـلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَاللَّهُ وَلِىُّ الْمُتَّقِينَ

Verily, the wrongdoers are protecting friends of one another, but Allah is the Protector of those who have Taqwa.

هَـذَا بَصَـئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

45:20 This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.

Preference of Allah to the Children of Israel and their dispute thereafter

Allah the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship.

Allah said,

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ ...

And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things,

such as foods and drinks,

... وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ (١٦)

and preferred them above the nations. (of their time),

وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ...

And gave them clear proofs in matters.

i.e. `We gave them evidences, proofs and unequivocal signs.'

... فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ...

And they differed not until after the knowledge came to them, through envy among themselves.

Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

... إِنَّ رَبَّكَ ...

Verily, your Lord (`O Muhammad'),

... يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (١٧)

will judge between them on the Day of Resurrection about that wherein they used to differ.

He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This Ayah contains a warning to the Muslim **Ummah** as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allah said,

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا ...

Then We have put you on a (legal) way of commandment. So follow you that.

`follow what was revealed to you from your Lord, O Muhammad, there is no true deity except Him, and turn away from the idolators.'

Allah said,

... وَلَا تَتَّبِعْ أَهْوَاء الَّذِينَ لَا يَعْلَمُونَ (١٨)

إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

and follow not the desires of those who know not.

Verily, they can avail you nothing against Allah. Verily, the wrongdoers are protecting friends of one another,

Allah says, `what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

... وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (١٩)

but Allah is the Protector of those who have **Taqwa**.

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness.

Allah said,

هَٰذَا بَصَآئِرُ لِلنَّاسِ ...

This is a clear insight and evidence for mankind,

in reference to the Qur'an,

... وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ (٢٠)

and a guidance and a mercy for people who have faith with certainty.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُواْ السَّيِّئَـتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَوَآءً مَّحْيَـهُمْ

45:21 Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death?

وَمَمَـتُهُمْ سَآءَ مَا يَحْكُمُونَ

Worst is the judgement that they make.

وَخَلَقَ اللَّهُ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

45:22 And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned,

وَهُمْ لاَ يُظْلَمُونَ

and they will not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَـهَهُ هَوَاهُ

45:23 Have you seen him who takes his own lust as his god?

وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَـوَةً

And Allah, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight.

فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ

Who then will guide him after Allah?

أَفَلاَ تَذَكَّرُونَ

Will you not then remember ?

The Life and the Death of the Believers and the Disbelievers are not Equal

Allah the Exalted states here that the believers and the disbelievers are never equal. Allah said in another Ayah,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

Allah said here,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ ...

Or do those who earn evil deeds think,

those who commit and practice evil,

... أَّن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاء مَّحْيَاهُم وَمَمَاتُهُمْ ...

that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death,

i.e. treat them equally in the present life of the world and in the Hereafter

... سَاء مَا يَحْكُمُونَ (٢١)

Worst is the judgement that they make.

i.e. `worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.'

At-Tabarani recorded that Shubah said that Amr bin Murrah narrated that Abu Ad-Duha said that Masruq said that;

Tamim Ad-Dari once stood in voluntary prayer through the night until the morning only reciting this Ayah,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds...

Allah said in reply: **سَاء مَا يَحْكُمُونَ** (Worst is the judgement that they make.)

Allah said,

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

And Allah has created the heavens and the earth with truth,

meaning, in justice,

... وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (٢٢)

in order that each person may be recompensed what he has earned, and they will not be wronged.

Allah the Exalted said,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ...

Have you seen him who takes his own lust as his god,

i.e. who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it!

Allah's statement,

... وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ ...

And Allah left him astray with knowledge,

It has two meanings.

- One of them is that Allah knew that this person deserves to be misguided, so He left him astray.

- The second meaning is that Allah led this person astray after knowledge reached him and the proof was established before him.

The second meaning includes the first meaning, but not the opposite.

Allah said,

... وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً ...

and sealed his hearing and his heart, and put a cover on his sight.

so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened.

This is why Allah said,

... فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ (٢٣)

Who then will guide him after Allah? Will you not then remember?

Allah said in a similar Ayah,

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions. (7:186).

وَقَالُواْ مَا هِىَ إِلاَّ حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلاَّ الدَّهْرُ

45:24 And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلاَّ يَظُنُّونَ

And they have no knowledge of it, they only presume.

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَـتٍ مَّا كَانَ حُجَّتَهُمْ إِلاَّ أَن قَالُواْ ائْتُواْ بِـَابَآئِنَآ إِن كُنتُمْ صَـدِقِينَ

45:25 And when Our Clear Ayat are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!''

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ

45:26 Say (to them):

"Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.

وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

But most of mankind know not.''

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allah mentions here the creed of **Ad-Dahriyyah** and the Arab idolators who embraced their creed, denying Resurrection,

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا ...

And they say: "There is nothing but our life of this world, we die and we live....''

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement.

This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection.

This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty--six thousand years, when everything will restart its life--cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation.

They said,

... وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ...

and nothing destroys us except **Ad-Dahr** (time).

Allah the Exalted said in reply,

... وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (٢٤)

And they have no knowledge of it, they only presume.

i.e. they speculate and guess!

As for the Hadith recorded by the two collectors of the Sahih, and Abu Dawud and An-Nasa'i, from Abu Hurayrah that the Messenger of Allah said,

يَقُولُ تَعَالَى:

يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أُقَلِّبُ لَيْلَهُ وَنَهَارَه

Allah the Exalted says,

"The Son of `Adam annoys Me when he curses **Ad-Dahr** (time), while I am **Ad-Dahr**. In My Hand are all matters; I cause the alternation of his days and nights.''

In another narration;

لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ تَعَالَى هُوَ الدَّهْرُ

Do not curse **Ad-Dahr** (time), for Allah is **Ad-Dahr**.

Ash-Shafi`i, Abu Ubaydah and several other Imams of Tafsir explained the meaning of the Prophet's statement, **لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ تَعَالَى هُوَ الدَّهْرُ** (Do not abuse **Ad-Dahr** (time), for Allah is Ad-Dahr.) They said,

> "During the time of **Jahiliyyah**, when an affliction, a calamity or a disaster struck them, the Arabs used to say,
>
> `Woe to **Ad-Dahr** (time)!'
>
> So they used to blame such incidents on **Ad-Dahr**, cursing **Ad-Dahr** in the process. Surely, it is Allah the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed **Ad-Dahr**, it was as if they were cursing Allah Himself, since truthfully, He causes all incidents to happen. Therefore, abusing **Ad-Dahr** was prohibited due to this consideration, for it was Allah Whom they meant by abusing **Ad-Dahr**, which -- as we said-- they accused of causing (distressful) incidents.''

This is the best explanation for this subject, and it is the desired meaning. Allah knows best.

We should mention that Ibn Hazm and those of the Zahiriyyah like him made an error when they used this Hadith to include **Ad-Dahr** among Allah's most beautiful Names.

Allah's statement,

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ...

And when Our Clear Ayat are recited to them,

means, when the truth is made plain to them and used as evidence against them, asserting that Allah is able to resurrect the bodies after they have perished and disintegrated,

... مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (٢٥)

their argument is no other than that they say: "Bring back our fathers, if you are truthful!''

`bring them back to life, if what you say is true.'

Allah the Exalted said,

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ...

Say (to them):

"Allah gives you life and then causes you to die...''

`for you are witnesses that He brings you (or new life) to existence after non--existence,'

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life. (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

Allah said next,

... ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيبَ فِيهِ ...

then He will assemble you on the Day of Resurrection about which there is no doubt.

`when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (Bring back our (dead) fathers, if you are truthful!) Allah said,

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ

The Day when He will gather you (all) on the Day of Gathering. (64:9),

لأَيِّ يَوْمٍ أُجِّلَتْ

لِيَوْمِ الْفَصْلِ

For what Day are these signs postponed? For the Day of sorting out. (77:12-13),

and,

وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ

And We delay it only for a term (already) fixed. (11:104)

Allah said here, ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيبَ فِيهِ (then He will assemble you on the Day of Resurrection about which there is no doubt.) there is no doubt that it will come,

... ولَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢٦)

But most of mankind know not.

and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life.

Allah the Exalted said,

إِنَّهُمْ يَرَوْنَهُ بَعِيداً

وَنَرَاهُ قَرِيباً

Verily, they see it afar off. But We see it (quite) near. (70:6),

they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

وَلِلَّهِ مُلْكُ السَّمَوَتِ وَالأٌرْضِ

45:27 And to Allah belongs the kingdom of the heavens and the earth.

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ

And on the Day that the Hour will be established -- on that Day the followers of falsehood shall lose.

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَـبِهَا

45:28 And you will see each nation humbled to their knees (Jathiyah), each nation will be called to its Record (of deeds).

الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This Day you shall be recompensed for what you used to do.

هَـذَا كِتَـبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ

45:29 This Our Record speaks about you with truth.

إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ

Verily, We were recording what you used to do.

Some of the Conditions of the Day of Resurrection and its Horrors

Allah says,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belongs the kingdom of the heavens and the earth.

Allah mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter.

Allah's statement,

... وَيَوْمَ تَقُومُ السَّاعَةُ ...

And on the Day that the Hour will be established,

i.e. on the Day of Resurrection,

... يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ (٢٧)

on that day the followers of falsehood shall lose.

those who disbelieve in Allah and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers.

Allah said,

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً ...

And you will see each nation humbled to their knees (**Jathiyah**),

kneeling, fearful of the tremendous calamity and events.

It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrahim, the **Khalil**. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allah) but about myself.''

And even `Isa, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me.''

Allah said next,

... كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا ...

each nation will be called to its Record.

meaning, Record of deeds.

Allah said in a similar Ayah,

وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ

And the Book will be presented; and the Prophets and the witnesses will be brought forward, (39:69)

This is why Allah said here,

... الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ (٢٨)

This Day you shall be recompensed for what you used to do.

`you will be judged according to your deeds, good and evil.'

Allah said in similar Ayat;

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَلْقَى مَعَاذِيرَهُ

On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses. (75:13-15)

Allah said,

هَذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ...

This, Our Record speaks about you with truth.

It contains the record of all your actions, without addition or deletion.

Allah also said:

وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يوَيْلَتَنَا مَا لِهَـذَا الْكِتَـبِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say:

"Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!''

And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18:49)

Allah's statement,

... إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ (٢٩)

Verily, We were recording what you used to do.

means, `We ordered Our scribe angels to record your deeds.'

Ibn Abbas and others commented,

"The angels record the deeds of the servants and then ascend to heaven with them. There, they

meet the angels entrusted with the Records of deeds sent down from **Al-Lawh Al-Mahfuz** on each Night of **Al-Qadr**, containing what Allah has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted.''

He then recited this Ayah, **إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ** (Verily, We were recording what you used to do.

فَأَمَّا الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِ

45:30 Then, as for those who believed and did good deeds, their Lord will admit them to His mercy.

ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

That will be the evident success.

وَأَمَّا الَّذِينَ كَفَرُواْ أَفَلَمْ تَكُنْ ءَايَـتِى تُتْلَى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْماً مُّجْرِمِينَ

45:31 But as for those who disbelieved (it will be said to them): "Were not Our Ayat recited to you? But you were proud, and you were a people who were criminals.''

وَإِذَا قِيلَ إِنَّ وعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لاَ رَيْبَ فِيهَا

45:32 And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour,''

قُلْتُم مَّا نَدْرِى مَا السَّاعَةُ إِن نَّظُنُّ إِلاَّ ظَنّاً وَمَا نَحْنُ بِمُسْتَيْقِنِينَ

you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein).''

وَبَدَا لَهُمْ سَيِّئَـتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

45:33 And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

45:34 And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.

وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

And your abode is the Fire, and there is none to help you.''

ذَلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ ءَايَـتِ اللَّهِ هُزُواً وَغَرَّتْكُمُ الْحَيَوةُ الدُّنْيَا

45:35 This, because you took the revelations of Allah in mockery, and the life of the world deceived you.

فَالْيَوْمَ لاَ يُخْرَجُونَ مِنْهَا وَلاَ هُمْ يُسْتَعْتَبُونَ

So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَـوَتِ وَرَبِّ الاٌّرْضِ رَبِّ الْعَـلَمِينَ

45:36 So all praise is due to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.

وَلَهُ الْكِبْرِيَآءُ فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

45:37 And His is the majesty in the heavens and the earth, and He is Al-`Aziz, Al-Hakim.

Allah states to us His judgement in His creation on the Day of Resurrection,

Allah says,

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Then, as for those who believed and did good deeds,

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allah and conforming with Islamic legislation;

... فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ...

their Lord will admit them to His mercy.

and that is Paradise.

In the Sahih, Allah said to Paradise;

أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاء

"You are My mercy, with which I grant mercy to whom I will,''

Allah said;

... ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ (٣٠)

That will be the evident success.

i.e. clear and apparent.

Allah said,

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ ...

But as for those who disbelieved (it will be said to them):

"Were not Our Ayat recited to you? But you were proud...''

They will be admonished and criticized with this statement, that means, `have not the Ayat of **Ar-Rahman** been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

... وَكُنتُمْ قَوْمًا مُّجْرِمِينَ (٣١)

and you were a people who were criminals.

`by your actions, as well as, the denial that your hearts contained.'

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا ...

And when it was said:

"Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour,''

`when the believers said these words to you;'

... قُلْتُم مَّا نَدْرِي مَا السَّاعَةُ ...

you said: "We know not what is the Hour...''

`we do not recognize what you are talking about,'

... إِن نَّظُنُّ إِلَّا ظَنًّا ...

we do not think it but conjecture,

`we only remotely think that it might come,'

... وَمَا نَحْنُ بِمُسْتَيْقِنِينَ (٣٢)

and we have no firm convincing belief (therein).

`we are not sure of it.'

Allah said,

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ...

And the evil of what they did will appear to them,

the repercussion of their evil deeds will become apparent to them,

... وَحَاقَ بِهِم ...

and will completely encircle them. (from all directions),

... مَّا كَانُوا بِهِ يَسْتَهْزِؤُون (٣٣)

that which they used to mock at,

i.e. of the coming torment and punishment,

وَقِيلَ الْيَوْمَ نَنسَاكُمْ ...

And it will be said: "This Day We will forget you...''

`We will treat you as if We have forgotten you, casting you in the fire of **Jahannam**,'

... كَمَا نَسِيتُمْ لِقَاء يَوْمِكُمْ هَذَا ...

as you forgot the meeting of this Day of yours.

`and did not work for it because you did not believe in its coming,'

... وَمَأْوَاكُمْ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ (٣٤)

And your abode is the Fire, and there is none to help you.

In the Sahih, it is reported that Allah the Exalted will ask some of His servants on the Day of Resurrection,

أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟

فَيَقُولُ: بَلَى يَارَبِّ.

فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟

فَيَقُولُ: لَا.

فَيَقُولُ اللهُ تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي

"Have I not given you a spouse, honored you and subjected the camels and horses to you?

Have I not allowed you to be a chief and a master?''

The servant will say in answer, "Yes, O Lord!''

Allah will say, "Did you think that you would ever meet Me?''

He will say, "No.''

Allah the Exalted will say, "then this Day, I will forget you as you forgot Me.''

Allah the Exalted said,

ذَلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا ...

This, because you took the revelations of Allah in mockery.

`We gave you this punishment as retribution because you mocked Allah's proofs that He sent to you, and made them the subject of jokes and jest,'

... وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ...

and the life of the world deceived you.

`this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

... فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا ...

So this Day, they shall not be taken out from there, (i.e. from Hellfire),

... وَلَا هُمْ يُسْتَعْتَبُونَ (٣٥)

nor shall they be returned to the worldly life.

no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allah mentioned His judgement for the believers and the disbelievers, He said,

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ ...

So all praise is due to Allah, the Lord of the heavens and the Lord of the earth,

He is their Owner and the Owner of all that is in and on them, and surely,

... رَبِّ الْعَالَمِينَ (٣٦)

and the Lord of all that exists.

Allah said next,

وَلَهُ الْكِبْرِيَاء فِي السَّمَاوَاتِ وَالْأَرْضِ ...

And His is the majesty in the heavens and the earth,

meaning, the kingship, according to Mujahid.

This Ayah means, Allah is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him.

In an authentic Hadith, the Prophet said,

يَقُولُ اللهُ تَعَالَى: الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَسْكَنْتُهُ نَارِي

Allah the Exalted said,

"Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!''

Muslim collected a similar Hadith.

Allah said,

... وَهُوَ الْعَزِيزُ ...

and He is the **Al-`Aziz**, (Who is never resisted or rivaled),

... الْحَكِيمُ (٣٧)

Al-Hakim

(all wise in His statements, actions, legislation and the decree that He appoints);

all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the Tafsir of Surah **Al-Jathiyah**. All praise and thanks are due to Allah alone.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Ahkaf

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حـم

46:1 Ha Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

46:2 The revelation of the Book is from Allah, the Almighty, the All-Wise.

مَا خَلَقْنَا السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَآ إِلاَّ بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى

46:3 We created not the heavens and the earth and all that is between them except with truth, and for a specified term.

وَالَّذِينَ كَفَرُواْ عَمَّآ أُنذِرُواْ مُعْرِضُونَ

But those who disbelieve, turn away from that whereof they are warned.

قُلْ أَرَأَيْتُمْ مَّا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِى مَاذَا خَلَقُواْ مِنَ الاٌّرْضِ أَمْ لَهُمْ شِرْكٌ فِى السَّمَـوَتِ ائْتُونِى بِكِتَـبٍ مِّن قَبْلِ هَـذَآ أَوْ أَثَـرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَـدِقِينَ

46:4 Say: "Think you about all that you invoke besides Allah Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!''

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

46:5. And who is more astray than those who invoke besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

46:6 And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.

The Qur'an is a Revelation from Allah and the Universe is His True Creation

Allah says,

حم (١)

Ha Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٢)

The revelation of the Book is from Allah, the Almighty, the All-Wise.

Allah informs that He has revealed the Book to His servant and Messenger Muhammad -- may Allah's blessings be upon him until the Day of Judgement. Allah then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions.

Allah then says,

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ....

We created not the heavens and the earth and all that is between them except in truth,

meaning, not in idle play and falsehood.

.. وَأَجَلٍ مُّسَمًّى ...

and for a specified term.

meaning, for a fixed and specified duration that will not increase or decrease.

Allah continues,

... وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ (٣)

But those who disbelieve, turn away from that of which they are warned.

Meaning, the disbelievers are distracted from what is intended for them. Allah has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all of that. Therefore, they will soon realize the consequence of their behavior.

Refuting the Idolators

Allah then says,

قُلْ ...

Say,

meaning, to these idolators who worship others besides Allah.

... أَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ ...

Think you about all that you invoke besides Allah Show me what they have created of the earth?

meaning, `show me the place that they have independently created from the earth.'

... أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ...

Or have they a share in the heavens?

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allah, Exalted is He. `How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?'

Thus, He says,

... اِئْتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا ...

Bring me a scripture prior to this?

meaning, `bring a book from among the Books of Allah that have been revealed to the Prophets, that commands you to worship these idols.'

... أَوْ أَثَارَةٍ مِّنْ عِلْمٍ ...

or some trace of knowledge,

meaning, `some clear evidence justifying this way you have chosen.'

... إِن كُنتُمْ صَادِقِينَ (٤)

if you are truthful!

meaning, `you have absolutely no evidence for that -- neither textual (from revelation) nor rational.'

For this reason, some recited it;

أَوْ أَثْرَةٍ مِنْ عِلْمٍ "or something inherited from knowledge.''

meaning, `or true knowledge that you have inherited from anyone before you.'

This is similar to Mujahid's statement when he said, أَوْ أَثَارَةٍ مِّنْ عِلْمٍ (or some trace of knowledge).

"Or anyone who has inherited any knowledge.''

Allah then says,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَومِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ (٥)

And who is more astray than those who invokes besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them!

meaning, no one is more misguided than those who invoke idols instead of Allah, asking them for things that they cannot give -- until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones.

Allah then says,

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاء وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ (٦)

And when mankind are gathered, they will become their enemies and will deny their worship.

This is similar to Allah's saying:

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

They have taken gods beside Allah, that they might give them dignity.

No! They will deny their worship of them, and will be opponents to them. (19:81,82)

meaning, they will betray them when they need them the most.

(Ibrahim) **Al-Khalil**, peace be upon him, said:

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

You have taken only idols besides Allah! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no helpers. (29:25)

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَـتٍ قَالَ الَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَآءَهُمْ هَـذَا سِحْرٌ مُّبِينٌ

46:7 And when Our Clear Ayat are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!''

أَمْ يَقُولُونَ افْتَرَاهُ

46:8 Or say they: "He has fabricated it.''

قُلْ إِنِ افْتَرَيْتُهُ فَلاَ تَمْلِكُونَ لِى مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ

Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it!

كَفَى بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ

Sufficient is He as a witness between me and you! And He is the Oft--Forgiving, the Most Merciful.''

قُلْ مَا كُنتُ بِدْعاً مِّنَ الرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلاَ بِكُمْ

46:9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you.

إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَىَّ وَمَآ أَنَاْ إِلاَّ نَذِيرٌ مُّبِينٌ

I only follow that which is revealed to me, and I am but a plain warner.''

Refuting Claims of the Idolators about the Qur'an and the Messenger

Allah says,

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءهُمْ ...

And when Our Clear Ayat are recited to them, the disbelievers say of the truth when it reaches them:

Concerning the disbelief and rebellion of the idolators, Allah says that when the clear Ayat of Allah are recited to them they say;

...هَذَا سِحْرٌ مُّبِينٌ (٧)

"This is plain magic!''

meaning, simple magic.

In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

أَمْ يَقُولُونَ افْتَرَاهُ ...

Or they say: "He has fabricated it.''

They are referring to Muhammad.

Allah responds saying,

... قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ...

... هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ (٨)

Say: "If I have fabricated it, you have no power to support me against Allah...''

which means, `if I lie against Allah and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth -- you or anyone else -- would then be able to protect me from Him.'

It is similar to Allah's saying,

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَداً إِلاَّ بَلاَغاً مِّنَ اللَّهِ وَرِسَـلَـتِهِ

Say: "None can protect me from Allah, nor would I find a refuge except in Him. (My duty) is only to convey from Allah and (deliver) His Messages.'' (72:22-23)

Allah says,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ

And if he made up a false saying concerning Us, We surely would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him. (69:44-47)

Thus, Allah says here,

... قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ...

Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you! ...''

This is a severe threat, intimidation and warning for them.

Allah then says,

... وَهُوَ الْغَفُورُ الرَّحِيمُ (٨)

And He is the Oft-Forgiving, the Most Merciful.

This is an encouragement for them to repent and turn to Allah. It means, `despite all of this, if you turn back and repent, Allah will accept your repentance, pardon you, forgive you, and have mercy upon on.'

This is similar to Allah's saying in Surah **Al-Furqan**,

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالاٌّرْضِ إِنَّهُ كَانَ غَفُوراً رَّحِيماً

And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon.''

Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful.'' (25:5-6)

Allah then says,

قُلْ مَا كُنتُ بِدْعًا مِّنْ الرُّسُلِ ...

Say: "I am not a new thing among the Messengers...''

which means, `I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allah has sent before me all of the Prophets to various nations.'

Allah then says,

... وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ...

nor do I know what will be done with me or with you.

Ali bin Abi Talhah reported from Ibn Abbas that he said,

"It (this Ayah) was followed in revelation by, لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ (That Allah may forgive for you your sins of the past and future). (48:2)

Similarly, Ikrimah, Al-Hasan, and Qatadah all said that

this Ayah was abrogated by the Ayah; لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ (That Allah may forgive for you your sins of the past and future). (48:2)

They said that when the latter Ayah was revealed, one of the Muslims said to Allah's Messenger, "Allah has declared what He will do for you. But what will He do for us?' Then Allah revealed; لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ (That He may admit the believing men and the believing women to Gardens under which rivers flow).

(48:5) This is what they said. That which has been confirmed in the Sahih is that the believers said, "May you enjoy that, O Allah's Messenger! But what do we get'' So Allah revealed this Ayah.

Imam Ahmad recorded that Kharijah bin Zayd bin Thabit, reported that Umm Al-`Ala' -- a woman from the Ansar who had given her pledge of loyalty to Allah's Messenger -- said,

"When the Ansar drew lots regarding taking in the **Muhajirun** to dwell with them, our lot was to have `Uthman bin Maz`un. Later, `Uthman fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial). Allah's Messenger then came in, and I said, `O Abu As-Sa'ib! May Allah have mercy on you. I bear witness that Allah has indeed honored you.'

Allah's Messenger asked,

وَمَا يُدْرِيكِ أَنَّ اللهَ تَعَالَى أَكْرَمَه

How do you know that Allah has honored him?

I said, `I do not know -- may my father and mother both be ransoms for you!'

Allah's Messenger then said,

أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ،وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللهِ مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي

As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allah, even though I am Allah's Messenger, I do not know what will happen to me (after death).

I then said,

`Never will I claim a person to be pious after this.'

This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that `Uthman owned a running water spring. I went to Allah's Messenger and told him about that. Allah's Messenger said,

ذَاكِ عَمَلُه

That was his (good) deeds.''

Al-Bukhari recorded this Hadith but Muslim did not.

In one of the narrations, Allah's Messenger said,

مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِه

Even though I am Allah's Messenger, I do not know what will happen to him.

This and similar texts indicate that it is not allowed to declare that a specific person will enter **Jannah** except for those who were distinctly indicated by Allah or his Messenger. Examples of those are the Ten,

- Ibn Sallam,
- Al-Ghumaysa',
- Bilal,
- Suraqah,
- Abdullah bin `Amr bin Haram (Jabir's father),
- the Seventy Recitors (of Qur'an) who were assassinated near the Well of Ma`unah,
- Zayd bin Harithah,
- Ja`far,
- Ibn Rawahah,
- and other similar individuals,

may Allah be pleased with them.

Allah then says,

... إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ ...

I only follow that which is revealed to me,

which means, `I only follow what Allah has revealed to me of the revelation.'

... وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ (٩)

and I am but a plain warner.

meaning, `my warnings are obvious to every person with sound intellect and reason.' And Allah knows best.

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِى إِسْرَءِيلَ عَلَى مِثْلِهِ فَـَامَنَ وَاسْتَكْبَرْتُمْ

46:10 Say: "Tell me! If it was from Allah and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!''

إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

Verily, Allah does not guide the wrongdoing people.

وَقَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْ كَانَ خَيْراً مَّا سَبَقُونَآ إِلَيْهِ

46:11 And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!''

وَإِذْ لَمْ يَهْتَدُواْ بِهِ فَسَيَقُولُونَ هَـذَآ إِفْكٌ قَدِيمٌ

And when they have not been guided by it, they say: "This is ancient falsehood!''

وَمِن قَبْلِهِ كِتَـبُ مُوسَى إِمَاماً وَرَحْمَةً وَهَـذَا كِتَـبٌ مٌّصَدِّقٌ لِّسَاناً عَرَبِيّاً لِّيُنْذِرَ الَّذِينَ ظَلَمُواْ وَبُشْرَى لِلْمُحْسِنِينَ

46:12. And before this was the Scripture of Musa as a guide and a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

46:13 Verily, those who say: "Our Lord is (only) Allah,'' and thereafter stand firm, on them shall be no fear, nor shall they grieve.

أُوْلَـئِكَ أَصْحَـبُ الْجَنَّةِ خَـلِدِينَ فِيهَا جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

46:14 Such shall be the dwellers of Paradise, abiding therein (forever) -- a reward for what they used to do.

The Qur'an is Allah's True Speech and the Position of the Disbelievers and the Muslims towards it

Allah says,

قُلْ ...

Say,

meaning, `O Muhammad to these idolators who disbelieve in the Qur'an.'

... أَرَأَيْتُمْ إِن كَانَ ...

Tell me! If it was, (meaning, this Qur'an).

... مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ ...

from Allah, and you disbelieved in it,

> meaning, `what do you think that Allah will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it

... وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ ...

(at the same time), a witness from among the Children of Israel has testified to something similar,

> meaning, `the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophecied, well in advance, about things similar to that which this Qur'an informs of.'

Concerning Allah's statement,

... فَآمَنَ ...

and believed,

> `this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

... وَاسْتَكْبَرْتُمْ ...

while you rejected (the truth)!

> `whereas you have arrogantly refused to follow it.'

Masruq said:

> "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book.''

... إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٠)

Verily, Allah does not guide the wrongdoing people.

The witness here refers to any witness in general. It includes Abdullah bin Salam and other from them as well. For indeed, this Ayah was revealed in Makkah before Abdullah bin Salam had accepted Islam.

This is similar to the statement of Allah,

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims.'' (28:53)

It is also similar to Allah's saying,

قُلْ ءَامِنُواْ بِهِ أَوْ لاَ تُؤْمِنُواْ إِنَّ الَّذِينَ أُوتُواْ الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

Verily! Those who were given knowledge before it -- when it is recited to them, they fall upon their faces in prostration,

and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled.'' (17:107-108)

It has been narrated from Sa`d, may Allah be pleased with him, that he said,

"I have not heard Allah's Messenger say about anyone walking on the surface of the earth that he is of the people of **Jannah** -- except for Abdullah bin Salam. Concerning him the following Ayah was revealed, **وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ** ((at the same time), a witness from among the

Children of Israel has testified to something similar)''

This has been recorded in the Two Sahihs and An-Nasa'i.

Similarly, Ibn Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, Yusuf bin Abdullah bin Salam, Hilal bin Yasaf, As-Suddi, Ath-Thawri, Malik bin Anas and Ibn Zayd all said that this refers to Abdullah bin Salam.

Allah then says,

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ...

And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!''

which means that those who disbelieve say of those who believe in the Qur'an: "Had it (the Qur'an) been any good, they (the weak and poor) would not have preceded us to it!''

By that, they meant Bilal, `Ammar, Suhayb, Khabbab, may Allah be pleased with them, and others like them of the weak, the male servants, and female servants.

The pagans said this only because they thought that they held a high status with Allah, and that He took special care of them. By that, they made a great and obvious error, as Allah says:

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولواْ أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ

Thus have We tried some of them with others, that they might say: "Is it these whom Allah has favored from among us?'' (6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them.

Thus, Allah says, لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ (Had it been good, they (the weak and poor) would not have preceded us to it!)

Contrary to this is the position of Ahl us-Sunnah wal-Jama`ah: They say about any act or saying that has not been reported from the Companions:

> "It is an innovation. If there was any good in it, they would have preceded us in doing it, because they have not left off any of the good characteristics except that they hurried to perform them.''

Allah continues,

... وَإِذْ لَمْ يَهْتَدُوا بِهِ ...

And when they have not been guided by it, (meaning, the Qur'an).

... فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ (١١)

they say: "This is an ancient falsehood!''

meaning, an old lie. They mean by this that the Qur'an has been quoted and taken from the ancient people, thereby belittling the Qur'an and its followers. This is clear arrogance, as Allah's Messenger said:

بَطَرُ الْحَقِّ وَغَمْطُ النَّاس

(Arrogance is) rejecting the truth and belittling the people.

Allah then says,

وَمِن قَبْلِهِ كِتَابُ مُوسَى ...

And before this was the Scripture of Musa, (and it was the **Tawrah**).

... إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ ...

as a guide and mercy. And this is a Book, (meaning, the Qur'an).

... مُّصَدِّقٌ ...

confirming,

> meaning, that which came before it of the previous Books.

... لِّسَانًا عَرَبِيًّا ...

in the Arabic tongue,

> means that it is eloquent and clear.

... لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِلْمُحْسِنِينَ (١٢)

to warn those who do wrong, and as glad tidings for the doers of good.

> meaning, it contains a warning to the disbelievers and glad tidings for the believers.

Allah then says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا ...

Verily, those who say: "Our Lord is (only) Allah,'' and thereafter stand firm,

The explanation of this has been discussed earlier in Surah **As-Sajdah**. (41:30)

Allah then says,

... فَلَا خَوْفٌ عَلَيْهِمْ ...

on them shall be no fear,

> meaning, concerning their future.

... وَلَا هُمْ يَحْزَنُونَ (١٣)

nor shall they grieve.

> meaning, over what they have left behind.

Allah continues,

أُوْلَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاء بِمَا كَانُوا يَعْمَلُونَ (١٤)

Such shall be the dwellers of Paradise, abiding therein (forever) -- a reward for what they used to do.

> meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it -- and Allah knows best.

وَوَصَّيْنَا الإِنسَـنَ بِوَلِدَيْهِ إِحْسَـناً

46:15 And We have enjoined on man to be dutiful and kind to his parents.

حَمَلَتْهُ أُمُّهُ كُرْهاً وَوَضَعَتْهُ كُرْهاً

His mother bears him with hardship. And she delivers him with hardship.

وَحَمْلُهُ وَفِصَـلُهُ ثَلاَثُونَ شَهْراً

And (the period of) his gestation and the weaning of him is thirty months,

حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِى أَنْ أَشكُرَ نِعْمَتَكَ الَّتِى أَنْعَمْتَ عَلَىَّ وَعَلَى وَلِدَىَّ

till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents,

وَأَنْ أَعْمَلَ صَـلِحاً تَرْضَـهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِى

and that I may do righteous good deeds, such as please You, and make my offspring good.

إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ الْمُسْلِمِينَ

Truly, I have turned to You in repentance, and truly, I am one of the Muslims.''

أُوْلَـئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيْئَـتِهِمْ

46:16 They are those from whom We shall accept the best of their deeds and overlook their evil deeds.

فِى أَصْحَـبِ الْجَنَّةِ وَعْدَ الصِّدْقِ الَّذِى كَانُواْ يُوعَدُونَ

(They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.

Allah's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allah follows that by giving instructions regarding the parents. These appear together in many places of the Qur'an, such as Allah's saying,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. (17:23)

Allah says,

أَنْ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

Be grateful to Me and to your parents. Unto Me is the final destination. (31:14)

There are many other Ayat like this as well.

Here Allah says,

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا ...

And We have enjoined on man to be dutiful and kind to his parents.

meaning, `We have commanded him to treat them well and show compassion towards them.'

Abu Dawud At-Tayalisi recorded from Sa`d bin Abi Waqqas, may Allah be pleased with him, that his mother said to him:

"Hasn't Allah commanded that you obey your parents Then I will not eat any food or drink any drink until you disbelieve in Allah.''

Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this Ayah was revealed, **وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا** (And We have enjoined on man to be dutiful and kind to his parents).

This was also recorded by Muslim and the Sunan compilers, except for Ibn Majah.

Allah continues,

... حَمَلَتْهُ أُمُّهُ كُرْهًا ...

His mother bears him with hardship.

which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

... وَوَضَعَتْهُ كُرْهًا ...

And she delivers him with hardship.

meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

... وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ...

And (the period of) his gestation and weaning is thirty months,

Ali, may Allah be pleased with him, used this Ayah along with the following two Ayat to prove that the minimum period of pregnancy (gestation) is six months:

وَفِصَالُهُ فِى عَامَيْنِ

> And his weaning is in two years. (31:14)
>
> and
>
> وَالْوَلِدَتُ يُرْضِعْنَ أَوْلَـدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ
>
> The mothers suckle their children two complete years -- for those who desire to complete the term of suckling. (2:233)
>
> This is a strong and valid conclusion, and it was approved by Uthman and a number of the Companions.

Muhammad bin Ishaq bin Yasar narrated from Ba`jah bin Abdullah Al-Juhani that;

> a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to Uthman, may Allah be pleased with him, and told him about that. Thus, Uthman summoned her. When she was getting dressed, her sister started crying. She asked her:
>
> "Why do you cry? By Allah, no one has ever approached me (for sexual relations) of Allah's creation except him (my husband). So let Allah decree (for me) as He wills.''
>
> When she was brought before Uthman, he commanded that she be stoned to death (for adultery).

Ali heard of this, came to Uthman, and said: "What are you doing?''

He (Uthman) said: "She delivered after six months! Can this ever happen?'' `

Ali, may Allah be pleased with him, said: "Don't you read the Qur'an?''

He said: "Yes, of course!''

He (Ali) then said:

> `Haven't you heard Allah's saying, وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا (and his gestation and weaning is thirty months), and; حَوْلَيْنِ كَامِلَيْنِ (two complete years) (2:233) (Subtracting the two numbers) we are only left with six months.''

Uthman, may Allah be pleased with him, said: "By Allah, I did not see that! Bring the woman back.''

But they found that she had already been killed.

Ba`jah continued:

"By Allah, no two crows and no two eggs are more similar than that child turned out to be to his father!

When his father saw that he said, `By Allah! This is my son without any doubt.'

Later on, Allah afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died.''

Ibn Abi Hatim related from his father that Farwah bin Abi Al-Maghra' told them that Ali bin Mushir narrated to them from Dawud bin Abi Hind, who narrated from Ikrimah that Ibn Abbas, may Allah be pleased with him, said,

"When a woman delivers after nine months, the baby will only need twenty-one months of

suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allah says, **وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ** (and his gestation and weaning is thirty months, till when he attains full strength).''

... حَتَّى إِذَا بَلَغَ أَشُدَّهُ ...

till when he attains full strength,

meaning, he becomes strong, youthful, and attains full ability.

... وَبَلَغَ أَرْبَعِينَ سَنَةً ...

and reaches forty years,

meaning, his complete intellect, understanding, and patience reach the level of maturity.

It has also been said that usually one will not change his ways once he reaches the age of forty.

... قَالَ رَبِّ أَوْزِعْنِي ...

he says: "My Lord! Grant me the power and ability,

meaning, `inspire me.'

... أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ ...

that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,

meaning, in the future.

... وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ...

and make my offspring good.

meaning, my offspring and descendants.

... إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (١٥)

Truly, I have turned to You in repentance, and truly, I am one of the Muslims.

> This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allah with strong resolution.

Allah then says,

أُوْلَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ...

Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.

> meaning, those to whom applies the above description -- those who repent to Allah, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allah will accept from them a modest amount of deeds.

فِي أَصْحَابِ الْجَنَّةِ (among the dwellers of Paradise),

> which means that they will be among the dwellers of Paradise. That is Allah's ruling concerning them, as He has promised for those who repent and turn to Him.

Thus, He says,

... وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ (١٦)

That is the promise of truth that they had been promised.

وَالَّذِى قَالَ لِوَلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِى أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِى

46:17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed?''

وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

While they invoke Allah for help: "Woe to you! Believe! Verily, the promise of Allah is true.''

فَيَقُولُ مَا هَـذَآ إِلاَّ أَسَـطِيرُ الاٌّوَّلِينَ

But he says: "This is nothing but the legends of the ancient.''

أُوْلَـئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِى أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِمْ مِّنَ الْجِنِّ وَالإِنسِ

46:18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away.

إِنَّهُمْ كَانُواْ خَـسِرِينَ

Verily, they are ever the losers.

وَلِكُلٍّ دَرَجَـتٌ مِّمَّا عَمِلُواْ وَلِيُوَفِّيَهُمْ أَعْمَـلَهُمْ

46:19 And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds.

وَهُمْ لاَ يُظْلَمُونَ

And they will not be wronged.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ

46:20 On the Day when those who disbelieve will be exposed to the Fire (it will be said):

أَذْهَبْتُمْ طَيِّبَـتِكُمْ فِى حَيَـتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا

"You received your good things in the life of the world, and you took your pleasure therein.

فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ

Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allah's command.

Mention of the Undutiful Children and Their End

In the previous Ayat, Allah mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents.

Allah says,

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا ...

But he who says to his parents: "**Uff** to you! ...''

As for the saying "**Uff**'' in this Ayah, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about Abdur-Rahman bin Abi Bakr. But this claim is weak and rejected, because Abdur-Rahman bin Abi Bakr embraced Islam after this was revealed. His adherence to Islam was excellent, and he was among the best of his contemporaries.

Al-Bukhari recorded from Yusuf bin Mahak that;

> Marwan (bin Al-Hakam) was governor of Hijaz (Western Arabia), appointed by Mu`awiyah bin Abi Sufyan. He (Marwan) delivered a speech in which he mentioned Yazid bin Mu`awiyah and urged the people to give a pledge of allegiance after his father. Abdur-Rahman bin Abi Bakr said something to him in response to that, upon which Marwan commanded his men: "Arrest him!'' But he entered Aishah's house, and they were not able to capture him. Marwan then said:
>
> > "This is the one about whom Allah revealed:
> >
> > وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتْ الْقُرُونُ مِن قَبْلِي ...
> >
> > But he who says to his parents: "**Uff** to you! Do you promise me that I will be raised -- when generations before me have passed?''
>
> From behind the curtain, Aishah responded:
>
> > "Allah did not reveal any Qur'an in our regard (i.e. the children of Abu Bakr), except for the declaration of my innocence.''

In another report recorded by An-Nasa'i, Muhammad bin Ziyad reported that;

> when Mu`awiyah was soliciting people to pledge allegiance to his son, and Marwan declared:
>
> "This follows the tradition of Abu Bakr and `Umar.''
>
> On hearing this, Abdur-Rahman bin Abi Bakr said: "Rather, this is the tradition of Heraclius and Caesar.''
>
> Marwan responded:

"This is the one about whom Allah revealed وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا (But he who says to his parents: "**Uff** to you!")"

When that was conveyed to A'ishah, she said:

"Marwan is lying! By Allah, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allah's Messenger placed a curse on Marwan's father (Al- Hakam bin Abi Al-`As when Marwan was still in his loins, so Marwan (bin Al-Hakam) is an outcome of Allah's curse."

As for Allah's statement:

... أَتَعِدَانِنِي أَنْ أُخْرَجَ ...

Do you promise me that I will be raised?

meaning, resurrected.

... وَقَدْ خَلَتْ الْقُرُونُ مِن قَبْلِي ...

when generations before me have passed,

meaning, generations of people have already passed away, and none of them has ever returned to tell (what happened to them) .

... وَهُمَا يَسْتَغِيثَانِ اللَّهَ ...

While they invoke Allah for help,

meaning, they ask Allah to guide him, and they say to their son,

... وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (١٧)

"Woe to you! Believe!

Verily, the promise of Allah is true."

But he says: "This is nothing but the legends of the ancient."

Allah then says,

أُوْلَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ (١٨)

They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.

> This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection.

Allah's saying, أُوْلَئِكَ (Those are) after He said, وَالَّذِى قَالَ (But he who says) confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description.

Al-Hasan and Qatadah both said,

> "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection.''

Allah then says,

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ...

And for all, there will be degrees according to that which they did,

> meaning that there will be degrees of punishment for each of them according to what they did.

... وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ (١٩)

so that He might fully recompense them for their deeds, and they will not be wronged.

> which means Allah will not be unjust to them even in the amount of a speck of dust or less.

Abdur-Rahman bin Zayd bin Aslam said:

> "The levels of the Fire descend, and those of Paradise ascend.''

Allah then says,

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا ...

On the Day when those who disbelieve will be exposed to the Fire (it will be said):

"You received your good things in the life of the world, and you took your pleasure therein...''

> which means that this will be said to them by way of blame and reprimand.

The Commander of the faithful, Umar bin Al-Khattab, may Allah be pleased with him, gave up many of the joys of food and drink and refrained from them while saying,

> "I am afraid of being like those whom Allah has reproached and condemned by saying, **أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا** (You received your good things in the life of the world, and you took your pleasure therein).''

Abu Mijlaz said:

> "Some people will lose good deeds that they had in the worldly life, and they will be told, **أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا** (You received your good things in the life of the world).''

Then Allah says,

... فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ (٢٠)

Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allah's command.

> which indicates that their punishment will be of a type comparable to their deeds.

They enjoyed themselves, were arrogant in their denial of the truth, and were involved in sinning and disobedience. Thus, Allah punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell -- may Allah protect us from all of that.

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالأَحْقَافِ

46:21 And remember the brother of `Ad, when he warned his people in Al-Ahqaf.

وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلاَّ تَعْبُدُواْ إِلاَّ
اللَّهَ إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

And surely, warners had already passed on before him and after him (saying):

"Worship none but Allah; truly, I fear for you the torment of a mighty Day.''

قَالُواْ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا

46:22 They said: "Have you come to delude us from our gods?

فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ الصَّـدِقِينَ

Then bring us that with which you threaten us, if you are one of the truthful!''

قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُمْ مَّآ أُرْسِلْتُ بِهِ وَلَـكِنِّى
أَرَاكُمْ قَوْماً تَجْهَلُونَ

46:23 He said: "The knowledge (of that) is only with Allah. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!''

فَلَمَّا رَأَوْهُ عَارِضاً مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُواْ هَـذَا عَارِضٌ مُّمْطِرُنَا

46:24 Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!''

بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!

تُدَمِّرُ كُلَّ شَىْءٍ بِأَمْرِ رَبِّهَا

46:25. Destroying everything by the command of its Lord!

فَأْصْبَحُواْ لاَ يُرَى إِلاَّ مَسَـكِنُهُمْ

So they became such that nothing could be seen except their dwellings!

كَذَلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِينَ

Thus do We recompense the criminal people!

The Story of `Ad

Allah says, consoling His Prophet in regard to the rejection of those who opposed him among his people,

وَاذْكُرْ أَخَا عَادٍ ...

And remember the brother of **`Ad**,

This refers to **Hud**, peace be upon in him.

... إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ

when he warned his people in **Al-Ahqaf**.

Allah sent him to the first people of **`Ad** who inhabited **Al-Ahqaf**.

Ahqaf is plural of **Haqf**. According to Ibn Zayd, it means a sand dune; and according to Ikrimah, it means a mountain or a cave.

Qatadah said:

"We were informed that **`Ad** was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr.''

Under the chapter, "He Who supplicates should first mention Himself,'' Ibn Majah recorded that Ibn Abbas narrated that the Prophet said:

يَرْحَمُنَا اللهُ وَأَخَا عَاد

May Allah have mercy on us and the Brother of **`Ad**.

Allah then says,

وَقَدْ خَلَتْ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ...

And surely, warners had already passed on before him and after him.

meaning, Allah had sent Messengers and warners to the towns surrounding the land of **`Ad**.

This is similar to Allah's saying,

فَجَعَلْنَـهَا نَكَـلاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

And We made it a deterrent punishment for those who were present and those who succeeded them. (2:66)

And it is also similar to Allah's saying,

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَـعِقَةً مِّثْلَ صَـعِقَةِ عَادٍ وَثَمُودَ إِذْ جَآءَتْهُمُ الرُّسُلُ مِن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلاَّ تَعْبُدُوا إِلاَّ اللَّهَ

But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck **`Ad** and **Thamud**. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allah.'' (41:13-14)

... أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ...

"Worship none but Allah;

Allah then says,

... إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٢١)

truly, I fear for you the torment of a mighty Day.

meaning, **Hud** said this to them (his people), and they responded to him saying,

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا ...

Have you come to delude us from our gods,

meaning, to prevent us عَنْ آلِهَتِنَا (from our gods),

... فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ (٢٢)

(hen bring us that with which you threaten us, if you are one of the truthful!

They sought to hasten Allah's torment and punishment, believing that it will not happen.

This is similar to Allah's saying,

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا

Those who do not believe in it (the Last Hour) seek to hasten it, (42:18).

Hud's response was,

قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ ...

He said: "The knowledge (of that) is only with Allah.''

which means, `Allah knows best about you. If you deserve the punishment to be hastened, He will do that to you.

... وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ ...

And I convey to you that wherewith I have been sent,

i.e. As for me, my duty is to deliver my message to you.'

... وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ (٢٣)

But I see that you are a people given to ignorance!

which means, `you have no comprehension or understanding.'

Allah then says,

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ ...

Then, when they saw it as a dense cloud approaching their valleys,

meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and needed rain.

... قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ...

they said: "This is a cloud bringing us rain!''

Allah then said,

... بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ (٢٤)

Nay, but it is that which you were asking to be hastened -- a wind wherein is a painful torment!

meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful.''

تُدَمِّرُ كُلَّ شَيْءٍ ...

Destroying every thing,

> meaning, destroying every part of their land that could normally be destroyed.

... بِأَمْرِ رَبِّهَا ...

by the command of its Lord!

> meaning, it had Allah's permission to do that.
>
> This is similar to Allah's saying,
>
> مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلاَّ جَعَلَتْهُ كَالرَّمِيمِ
>
> It spared nothing that it reached, but blew it into broken spreads of rotten ruins. (51:42)
>
> meaning, like something dilapidated (or decrepit). Because of this,

Allah says,

... فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ...

So they became such that nothing could be seen except their dwellings!

> means, all of them were destroyed, and none of them were spared.

Allah then says:

... كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (٢٥)

Thus do We recompense the criminal people!

> which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands.

Imam Ahmad recorded from A'ishah, may Allah be pleased with her, that she said,

"I never saw Allah's Messenger fully laughing so that I would see his uvula. He would only smile.''

She added that when Allah's Messenger saw clouds or wind, that would reflect on his face (as discomfort). She asked him:

"O Allah's Messenger! When the people see clouds, they become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face.''

Allah's Messenger replied,

يَا عَائِشَةُ، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ وَقَالُوا: هذَا عَارِضٌ مُمْطِرُنَا

O `A'ishah! What would guarantee to me that they do not bring punishment Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain.''

This is also recorded by Al-Bukhari and Muslim.

Imam Ahmad recorded that A'ishah, may Allah be pleased with her, said that when Allah's Messenger saw clouds on any of the horizons, he would leave whatever he was doing -- even if he was in prayer -- and say:

اللّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيه

O Allah! I seek refuge with you from any harm that it (the cloud) contains.

If Allah removed those clouds, the Prophet would praise Allah, and if rain fell, he would say:

اللّهُمَّ صَيِّبًا نَافِعًا

O Allah! Make it pouring and beneficent.

Muslim also recorded in his Sahih from A'ishah, may Allah be pleased with her, that when the wind blew, Allah's Messenger would say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ،وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ به

O Allah! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.

She added that if the sky became cloudy, his color would change; he would exit, enter, come, and go.

When it rained, his anxiety would be relieved.

When A'ishah, may Allah be pleased with her, noticed that, she asked him about it and he said:

لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ:

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا

O `A'ishah! It could be like what the people of **`Ad** said,

(Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!'')

We have previously mentioned the story of the destruction of the people of **`Ad** in both Surah **Al-A`raf** and Surah **Hud**. Thus, there is no need to repeat it here; and verily Allah is worthy of all praise and gratitude.

وَلَقَدْ مَكَّنَـهُمْ فِيمَآ إِن مَّكَّنَّـكُمْ فِيهِ

46:26 And indeed We had firmly established them with that wherewith We have not established you!

وَجَعَلْنَا لَهُمْ سَمْعاً وَأَبْصَـراً

We also gave them hearing, vision, and hearts.

وَأَفْئِدَةً فَمَآ أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلاَ أَبْصَـرُهُمْ وَلاَ أَفْئِدَتُهُمْ مِّن شَىْءٍ إِذْ كَانُواْ يَجْحَدُونَ بِـايَـتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

But their hearing, vision, and hearts availed them nothing since they used to deny the Ayat of Allah, and they were completely encircled by that which they used to ridicule!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى وَصَرَّفْنَا الاٌّيَـتِ لَعَلَّهُمْ يَرْجِعُونَ

46:27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.

فَلَوْلاَ نَصَرَهُمُ الَّذِينَ اتَّخَذُواْ مِن دُونِ اللَّهِ قُرْبَاناً ءَالِهَةَ

46:28 As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them?

بَلْ ضَلُّواْ عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُواْ يَفْتَرُونَ

Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.

Allah says,

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ ...

And indeed We had firmly established them with that wherewith We have not established you!

means, `We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.'

Furthermore,

... وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِؤُون (٢٦)

We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allah's signs, and they were completely encircled by that which they used to ridicule!

> meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted.
>
> This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter.

Allah then says,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَى ...

And indeed We have destroyed towns round about you,

This is addressed to the people of Makkah.

Allah destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as

- **`Ad** who were at **Al-Ahqaf** in Hadramawt near Yemen,
- **Thamud** whose dwellings were between Makkah and Ash-Sham (Greater Syria),
- **Saba'** who were in Yemen,
- the people of **Madyan** who were on the route and passage to Ghazzah (Western Palestine), and
- the people of **Lut** who dwelt by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well.

Allah then says,

... وَصَرَّفْنَا الْآيَاتِ ...

and We have shown (them) the signs in various ways,

> meaning, `We explained and clarified them.'

... لَعَلَّهُمْ يَرْجِعُونَ (٢٧)

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً ...

so that perhaps they might return.

As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them?

> meaning, did they help them when they were in the greatest need for them?

... بَلْ ضَلُّوا عَنْهُمْ ...

but they vanished completely from them.

> Rather, they completely left them alone when they needed them the most.

... وَذَلِكَ إِفْكُهُمْ ...

And that was their falsehood, (meaning, their lie).

... وَمَا كَانُوا يَفْتَرُونَ (٢٨)

and what they were fabricating.

> which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them -- and Allah knows best.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ

46:29 And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'an.

فَلَمَّا حَضَرُوهُ قَالُواْ أَنصِتُواْ

When they attended it, they said: "Listen quietly!''

فَلَمَّا قُضِىَ وَلَّوْاْ إِلَى قَوْمِهِم مُّنذِرِينَ

And when it was concluded, they returned to their people, as warners.

قَالُواْ يقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ

46:30 They said: "O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it,

يَهْدِى إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ

it guides to the truth and to the straight path.''

يقَوْمَنَآ أَجِيبُواْ دَاعِىَ اللَّهِ وَءَامِنُواْ بِهِ

31. "O our people! Respond to Allah's Caller, and believe in him.

يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ

He (Allah) will forgive you some of your sins, and protect you from a painful torment.''

وَمَن لاَّ يُجِبْ دَاعِىَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى الاٌّرْضَ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَآءُ

46:32 "And whosoever does not respond to Allah's Caller, he cannot escape on earth, and he will not have besides Allah any protectors.

أُوْلَـئِكَ فِى ضَلَـلٍ مُّبِينٍ

Those are in manifest error.''

The Story of the Jinns listening to the Qur'an

Imam Ahmad recorded from Az-Zubayr that he commented on the Ayah;

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ ...

And (remember) when We sent towards you a group of the Jinn, to listen to the Qur'an.

"They were at a place called Nakhlah while Allah's Messenger was performing the **`Isha**' prayer,

and

كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

they crowded on top of each other to hear him. (72:19)''

Sufyan said, "They stood on top of each other like piled wool.''

Ahmad was alone in recording this.

Imam Ahmad and the famous Imam, Al-Hafiz Abu Bakr Al-Bayhaqi in his book Dala'il An-Nubuwwah, both recorded that Ibn Abbas, may Allah be pleased with him, said,

"Allah's Messenger never recited Qur'an to the Jinns, nor did he see them. Allah's Messenger was heading with a group of his Companions towards the `Ukaz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered,

`We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.'

Their people told them, `You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.'

Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihamah, and found Allah's Messenger while he was at a place called Nakhlah along the way to the `Ukaz market. He was leading his Companions in the **Fajr** prayer. When the Jinns heard the recitation of the Qur'an, they stopped to listen to it, and then they said:

`By Allah! This is what has prevented you from eavesdropping on the news of the heavens.'

Then they returned to their people and told them:

`Our people! We certainly have heard an amazing recitation (the Qur'an), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.'

So Allah revealed to His Prophet,

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

> Say: It has been revealed to me that a group of Jinns have listened (to the Qur'an). (72:19)

Thus, what was revealed to him was only the saying of the Jinns.''

Al-Bukhari recorded a similar narration, and Muslim recorded it (as it is here).

At-Tirmidhi also recorded it, as did An-Nasa'i in his Tafsir.

Abdullah bin Mas`ud reported that;

> the Jinns came down upon the Prophet while he was reciting the Qur'an at a place called Nakhlah. When they heard him, **قَالُوا أَنصِتُوا** (They said: "Listen quietly.'') meaning, hush!
>
> They were nine in number, and one of them was called Zawba`ah. So Allah revealed,
>
> وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِم مُّنذِرِينَ
>
> > And when We sent toward you a group of Jinns, to listen to the Qur'an. When they attended it, they said: "Listen quietly!'' And when it was concluded, they returned to their people as warners. until His saying: **ضَلَالٍ مُّبِينٍ** manifest error. (Ayah 29-32)
>
> Thus, this report along with the above one by Ibn Abbas, may Allah be pleased with him, indicate that Allah's Messenger was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allah's saying,

... وَلَّوْا إِلَى قَوْمِهِم مُّنذِرِينَ (٢٩)

they returned to their people as warners.

> It means that they went back to their people and warned them about what they heard from Allah's Messenger.

This is similar to Allah's saying,

> لِّيَتَفَقَّهُواْ فِى الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil). (9:122)

This Ayah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allah did not send Messengers from among the Jinns, because He says,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities. (12:109)

And Allah says,

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

And We never sent before you any of the Messengers but verily they ate food and walked in the markets. (25:20)

And He says about Ibrahim **Al-Khalil**, upon him be peace,

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

...And We placed in his descendants Prophethood and Scripture. (29:27)

Thus, every Prophet whom Allah sent after Ibrahim was from his offspring and progeny.

As for Allah's saying in Surah **Al-An`am**,

يَـمَعْشَرَ الْجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ

O company of Jinns and human beings! Did there not come to you Messengers from among you? (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human.

This is like Allah's saying,

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالمَرْجَانُ

From both of them (salty and fresh waters) emerge pearl and **Marjan**. (55:22)

Although He said "both of them'' this applies to only one of the two types of water (the salty water).

Allah then explains how the Jinns warned their people. He says,

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَى ...

They said: "O our people! Verily, we have heard a Book sent down after Musa...''

They did not mention **`Isa**, peace be upon him, because the **Injil** that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the **Tawrah**, the **Tawrah** being the reference. That is why they said, "Sent down after Musa.''

This is also the way that Waraqah bin Nawfal spoke when the Prophet told him about his first meeting with Jibril, **An-Namus**, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Musa. I wish that I was still a young man (to support you).''

... مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ...

confirming what came before it,

meaning, the Scriptures that were revealed before it to the previous Prophets.

They then said,

... يَهْدِي إِلَى الْحَقِّ ...

it guides to the truth, (means in belief and information).

... وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ (٣٠)

and to the straight path. (which means, in deeds).

For verily, the Qur'an contains two things:

- information and

- commandments.

Its information is true, and its commandments are all just, as Allah says,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

And the Word of Your Lord has been fulfilled in truth and in justice. (6:115)

Allah says,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ

It is He Who has sent His Messenger with the guidance and the religion of truth. (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds.

Thus, the Jinns said, **يَهْدِي إِلَى الْحَقِّ** (it guides to the truth) in matters of belief, **وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ** (and to the straight path.) meaning, in regard to actions.

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ ...

O our people! Respond to Allah's Caller,

This is proof that Muhammad has been sent to both the human beings and the Jinns.

Thus, Allah says,

... أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ ...

Respond to Allah's Caller and believe in him.

Then Allah says,

...يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ ...

He will then forgive you some of your sins,

Some scholars say that "some'' here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning.

Others say that it means partial forgiveness.

... وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

and protect you from a painful torment.

> meaning, He will protect you from His painful punishment.

Then Allah informs that they said,

وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ ...

And whosoever does not respond to Allah's Caller, he cannot escape on earth,

> meaning, Allah's power encompasses him and surrounds him.

... وَلَيْسَ لَهُ مِن دُونِهِ أَولِيَاء ...

and he will not have besides Allah any protectors.

> meaning, no one can protect him against Allah.

... أُوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

Those are in manifest error.

> This is a threat and warning.

Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allah's Messenger in successive delegations; and verily, Allah is worthy of all praise and gratitude, and Allah knows best.

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ

46:33 Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead?

بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Yes, He surely is Able to do all things.

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَـٰذَا بِٱلْحَقِّ

46:34 And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?''

قَالُوا۟ بَلَىٰ وَرَبِّنَا

They will say: "Yes, by our Lord!''

قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

He will say: "Then taste the torment, because you used to disbelieve!''

فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ

46:35 Therefore be patient as did those of determination among the Messengers and be in no hurry for them.

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍ

On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day.

بَلاَغٌ فَهَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الْفَـسِقُونَ

(This is) a clear Message. But will any be destroyed except the defiantly rebellious people?

Evidence for Life after Death

Allah says,

أَوَلَمْ يَرَوْا ...

Do they not see

Allah says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day -- Do they not see,

... أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ ...

that Allah, Who created the heavens and the earth, and was not wearied by their creation,

meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be,'' and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear.

This is similar to what Allah said elsewhere,

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَـكِنَّ أَكْـثَرَ النَّاسِ لاَ يَعْلَمُونَ

Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know. (40:57)

... بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ...

is Able to give life to the dead?

i.e. Is He not then able to revive the dead?

Allah responds to the above question by saying,

... بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٣)

Yes, He surely is Able to do all things.

Then Allah says, as a threat and a warning to whoever disbelieves in Him,

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ...

And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?''

meaning, it will be said to them, "Isn't this the truth? Is this magic?, or do you not see?''

... قَالُوا بَلَى وَرَبِّنَا ...

They will say: "Yes, by our Lord!''

meaning, they will have no choice but to confess.

... قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ (٣٤)

He will say: "Then taste the torment, because you used to disbelieve!''

Commanding the Prophet to persevere

Allah then commands His Messenger to observe patience with those who rejected him among his people. He says,

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ ...

Therefore be patient as did those of determination among the Messengers.

meaning, as they were patient with their people's rejection of them.

"Those of determination'' among the Messengers are Nuh, Ibrahim, Musa, `Isa and the last of all of the Prophets, Muhammad.

Allah has specifically mentioned their names in two Ayat: Surah **Al-Ahzab** (33:7) and Surah **Ash-Shura** (42:13).

... وَلَا تَسْتَعْجِل لَّهُمْ ...

and be in no hurry for them.

which means, `do not rush the punishment for them.'

This is similar to Allah's saying:

وَذَرْنِى وَالْمُكَذِّبِينَ أُوْلِى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً

And leave Me alone to deal with the rejecters, those who are in possession of good things of life. And give them respite for a little while. (73:11)

فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً

So allow time for the disbelievers, and leave them for a while. (86:17)

Then Allah says:

... كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ...

On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.

Which is similar to Allah's saying,

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

On the Day they see it (the Hour), it will be as though they had not remained (in the world) except for a day's afternoon or its morning. (79:46)

and as He says,

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُواْ إِلاَّ سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ

> And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other. (10:45)

Then Allah says,

... بَلَاغٌ ...

A clear message.

> meaning, this Qur'an provides a clear concept.

... فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ (٣٥)

But will any be destroyed except the defiantly rebellious people.

> Which means that Allah does not destroy anyone except those who choose the way of destruction. It is part of Allah's justice that He does not punish anyone except those who deserve the punishment -- and Allah knows best.

This concludes the explanation of Surah **Al-Ahqaf**. And all praise and blessings are due to Allah. Both success and protection from faults are by His help.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Muhammad

Revealed in Madinah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيم

In the Name of Allah, the Most Gracious, the Most Merciful.

الَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَـلَهُمْ

47:1 Those who disbelieve and hinder (men) from the path of Allah, He will render their deeds vain.

وَالَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـلِحَـتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَـتِهِمْ وَأَصْلَحَ بَالَهُمْ

47:2 But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad -- for it is the truth from their Lord -- He expiates from them their sins and amends their Bal.

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَـطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ

47:3 That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord.

كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَـلَهُمْ

Thus does Allah set forth for mankind their parables.

The Reward of the Disbelievers and the Believers,

Allah says.

الَّذِينَ كَفَرُوا ...

Those who disbelieve, (meaning, in the Ayat of Allah).

... وَصَدُّوا ...

and hinder (men) (Others).

... عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (١)

from the path of Allah, He will render their deeds vain.

meaning, He renders their deeds vain and futile, and He denies them any rewards or blessings for them. This is similar to His saying,

وَقَدِمْنَآ إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

And We will approach what they have done of deeds and make them as dispersed dust. (25:23)

Allah then says,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allah's Law.

... وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ ...

And believe in that which has been sent down to Muhammad,

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muhammad's advent, believing in him is a required condition for the true faith.

Allah then says,

...وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ...

For it is the truth from their Lord.

which is a beautifully placed parenthetical clause.

Thus, Allah says,

... كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (٢)

He expiates from them their sins and amends their **Bal**.

Ibn Abbas, said,

"This means their matter.''

Mujahid said,

"This means their affair.''

Qatadah and Ibn Zayd both said,

"Their condition.''

And all of these are similar in meaning.

It has been mentioned (from the Prophet) in the Hadith of the responding to one who sneezes,

يَهْدِيكُمُ اللهُ وَيُصلِحُ بَالَكُم

May Allah guide you and rectify your (**Bal**) affairs.

Then Allah says,

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ ...

That is because those who disbelieve follow falsehood,

meaning, `We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow false- hood.' Meaning, they choose falsehood over the truth.

... وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ (٣)

while those who believe follow the truth from their Lord. Thus does Allah set forth for the people their parables.

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life -- and Allah knows best.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرْبَ الرِّقَابِ حَتَّى إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّواْ الْوَثَاقَ

47:4 So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds.

فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Thereafter (is the time) either for generosity or ransom, until the war lays down its burden.

ذَلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ

Thus, and had Allah so willed, He could have taken vengeance against them;--but (He lets you struggle) so as to test with one another.

وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ

But those who are killed in the way of Allah, He will never let their deeds be lost.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

47:5 He will guide them and amend their condition.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

47:6 And admit them to Paradise, which He has made known to them.

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِن تَنصُرُواْ اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

47:7 O you who believe!

If you support (in the cause of) Allah, He will support you, and make your foothold firm.

وَالَّذِينَ كَفَرُواْ فَتَعْساً لَّهُمْ وَأَضَلَّ أَعْمَـلَهُمْ

47:8 But as for those who disbelieve, misery awaits them, and (Allah) will make their deeds vain.

ذَلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَـلَهُمْ

47:9. That is because they hate that which Allah has sent down; so He has made their deeds fruitless.

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allah says,

فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ...

So, when you meet those who disbelieve (in battle), smite their necks,

which means, `when you fight against them, cut them down totally with your swords.'

... حَتَّى إِذَا أَثْخَنتُمُوهُمْ ...

until you have fully defeated them,

meaning, `you have killed and utterly destroyed them.'

... فَشُدُّوا الْوَثَاقَ ...

tighten their bonds.

... فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاء ...

Thereafter (is the time) either for generosity or ransom,

`This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.'

It appears that this Ayah was revealed after the battle of **Badr**. At that time, Allah reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

مَا كَانَ لِنَبِىٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الاٌّرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الاٌّخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ - لَّوْلاَ كِتَـبٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ

> It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allah desires (for you) the Hereafter. Allah is Mighty and Wise. Were it not for a prior decree from Allah, a severe torment would have touched you for what you took. (8:67-68)

Allah's saying,

... حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ...

... until the war lays down its burden.

Mujahid said:

> "Until **`Isa** bin Maryam (peace be upon him) descends.''

It seems as if he derived this opinion from the Prophet's saying,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتْى يُقَاتِلَ آخِرُهُمُ الدَّجَّال

> There will always be a group of my **Ummah** victorious upon the truth, until the last of them fight against **Ad-Dajjal**.

Imam Ahmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allah and said,

> "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting.''
>
> Then the Prophet said to him,

الْآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُزِيغُ اللهُ تَعَالَى قُلُوبَ أَقْوَامٍ، فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمُ اللهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ، أَلَا إِنَّ عُقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ، وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَة

Now the time of fighting has come. There will always be a group of my **Ummah** dominant over others. Allah will turn the hearts of some people away (from the truth), so they (that group) will fight against them, and Allah will bestow on them (war spoils) from them (the enemies) -- until Allah's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Sham. And goodness is tied around the horses' foreheads till the Day of Resurrection.

An-Nasa'i also recorded this narration.

Allah then says,

... ذَلِكَ وَلَوْ يَشَاء اللَّهُ لَانتَصَرَ مِنْهُمْ ...

Thus, and had Allah so willed, He could have taken vengeance against them;

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

... وَلَكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ...

but (He lets you struggle) so as to test with one another.

meaning, He has ordered **Jihad** and fighting against the enemies in order to try you and test your affairs.

Allah also expresses His wisdom by the legislation of **Jihad** in the following two Surahs, **Al `Imran** and **At-Tawbah**, in which He says,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُوا مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

Or did you think that you would enter the Paradise before Allah had made evident those of you who fight in His cause and made evident those who are steadfast. (3:142)

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Fight them; Allah will then punishes them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allah turns in forgiveness to whom He wills; Allah is Knowing and Wise. (9:14-15)

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allah says:

... وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ (٤)

But those who are killed in the way of Allah, He will never let their deeds be lost.

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in **Al-Barzakh**.

This has been mentioned in a Hadith recorded by Imam Ahmad in his Musnad on the authority of Kathir bin Murrah, who reported from Qays Al-Judhami, may Allah be pleased with him, that Allah's Messenger said,

يُعْطَى الشَّهِيدُ سِتَّ خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَان

As the first drop of his blood gushes forth, a martyr is granted six merits:

- all of his sins are forgiven,
- he is shown his place in Paradise,
- he is married to wide-eyed **Huris**,
- he is secured from the great fear (on Judgement Day) and
- the torment of the grave, and
- he is adorned with the adornments of **Iman**.

Ahmad was alone in recording this Hadith.

Abu Ad-Darda, may Allah be pleased with him, reported that Allah's Messenger said,

يُشَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِه

A martyr is allowed to intercede for seventy members of his household.

This was recorded by Abu Dawud, and there are numerous other Hadiths mentioning the merits of the martyrs.

As for Allah's saying,

سَيَهْدِيهِمْ ...

He will guide them,

meaning, He will guide them to **Jannah**.

This is similar to Allah's saying,

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِى مِن تَحْتِهِمُ الأَنْهَـرُ فِي جَنَّـتِ النَّعِيمِ

Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure. (10:9)

Allah says,

... وَيُصْلِحُ بَالَهُمْ (٥)

and amend their condition.

meaning, their situation and affairs.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ (٦)

And (He will) admit them to Paradise, which He has made known to them.

It means that He has acquainted them with Paradise and guided them to it.

Mujahid said:

"The people of Paradise will be guided to their houses and dwellings and whatever sections Allah has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings -- as if they had dwelt in it from the time they were first created.''

Al-Bukhari recorded from Abu Sa`id Al-Khudri, may Allah be pleased with him, that Allah's Messenger said,

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا

After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of this world rectified. After they are completely purified and cleansed (from injustice), they will be

admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.

Support Allah's Cause, He will then support You

Allah then says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧)

O you who believe!

If you support (the cause of) Allah, He will support you and make your foothold firm.

This is similar to His saying,

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

Indeed, Allah will surely support those who support Him (His cause). (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allah says here, وَيُثَبِّتْ أَقْدَامَكُمْ (and make your foothold firm).

Allah then says,

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ ...

But as for those who disbelieve -- misery awaits them,

This misery is the opposite of making firm the footholds of the believers who support the cause of Allah and His Messenger.

It has been confirmed in a Hadith that Allah's Messenger said,

تَعِسَ عَبْدُالدِّينَارِ، تَعِسَ عَبْدُالدِّرْهَمِ، تَعِسَ عَبْدُالْقَطِيفَةِ، تَعِسَ وَانْتَكَسَ وَإِذَا شِيكَ فَلَا انْتَقَشَ

Misery awaits the servant of the Dinar; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.

This means may Allah not cure him.

Then Allah says,

... وَأَضَلَّ أَعْمَالَهُمْ (٨)

and (Allah) will make their deeds vain.

meaning, He will nullify them and make them fruitless.

Thus, Allah says,

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ ...

That is because they hate that which Allah has sent down;

which means that they did not want or like what Allah revealed.

... فَأَحْبَطَ أَعْمَالَهُمْ (٩)

so He made their deeds fruitless.

أَفَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ

47:10 Have they not traveled through the earth and seen what happened in the end to those before them?

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَـفِرِينَ أَمْثَـلُهَا

Allah destroyed them completely, and a similar (awaits) the disbelievers.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُواْ وَأَنَّ الْكَـفِرِينَ لاَ مَوْلَـى لَـهُمْ

47:11 That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

47:12 Certainly Allah will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise);

وَالَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الاٌّنْعَـمُ وَالنَّارُ مَثْوًى لَّهُمْ

while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.

وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِى أَخْرَجَتْكَ أَهْلَكْنَـهُمْ فَلاَ نَـصِرَ لَـهُمْ

47:13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwa

Allah says,

أَفَلَمْ يَسِيرُوا ...

Have they not traveled?

meaning, those who associate partners with Allah and deny His Messenger.

... فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ ...

through the land and seen what happened in the end to those before them Allah destroyed them completely,

which means that Allah punished them because of their denial and disbelief, and saved the believers from among them.

That is why He says,

... وَلِلْكَافِرِينَ أَمْثَالُهَا (١٠)

and a similar (end awaits) the disbelievers.

Then Allah says,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (١١)

That is because Allah is the Protector of all those who believe, whereas the disbelievers have no protector.

After the battle of **Uhud**, Abu Sufyan Sakhr bin Harb, the commander of the idolators at that time, inquired about the Prophet, Abu Bakr, and Umar, may Allah be pleased with them. When he heard no response, he announced:

"Verily, those three have died!''

Umar then responded to him: "You lie, O enemy of Allah! Allah has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!''

Abu Sufyan then said: "Well, today makes up for (the defeat on) the day of **Badr**, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit.''

Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal.''

Allah's Messenger said:

أَلَا تُجِيبُوهُ؟

Aren't you going to respond to him?

The Companions said: "What should we say, O Messenger of Allah''

He said:

قُولُوا: اللهُ أَعْلَى وَأَجَلّ

Say: "Allah is Most High and Most Glorious.''

Then Abu Sufyan said: "We have Al-`Uzza (their second idol), and you have no **`Uzza**. (Honor).''

Allah's Messenger said:

أَلَا تُجِيبُوهُ؟

Aren't you all going to respond to him?

They said: "What should we say, O Messenger of Allah''

He said:

قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَى لَكُم

Say: "Allah is our Protector, and you have no protector.''

Allah then says,

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Verily, Allah will admit those who believe and do righteous good deeds into Gardens through which rivers flow.

meaning, on the Day of Resurrection.

... وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ ..

Whereas those who disbelieve enjoy their life and eat as cattle eat.

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Sahih that the Messenger of Allah said,

الْمُؤْمِنُ يَأْكُلُ فِي مِعىً وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاء

A believer eats with one intestine, and a disbeliever eats with seven intestines.

Then Allah says,

.... وَالنَّارُ مَثْوًى لَّهُمْ (١٢)

but the Fire will be their abode.

meaning, on the Day of their Reckoning.

Allah then says,

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ ...

And how many a town mightier than your town that has driven you out, (meaning, Makkah).

... أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ (١٣)

We have destroyed, with none to help them!

This is a great threat and severe warning to the people of Makkah because they rejected Allah's Messenger, who was the chief of the Messengers and the last of the Prophets. If Allah had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allah would do to them in the worldly life and the Hereafter And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allah says,

يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُواْ يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ

Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth). (11:20)

Concerning Allah's saying, مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ (than Your town that has driven you out),

This means, `its people who have driven you (Muhammad) out from amongst them (the people of Makkah).'

Ibn Abi Hatim recorded from Ibn Abbas, may Allah be pleased with him, that when Allah's Messenger left Makkah (at the time of Hijrah -- migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

أَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَى اللهِ، وَأَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ مِنْك

You are the most beloved to Allah among Allah's lands, and you are also the most beloved to me among Allah's lands. Were it not that the idolators have driven me out from you, I would never have left you.

Ibn Abbas then said,

"The worst of enemies is he who transgresses against Allah in His own sacred place, who kills a person who is not trying to kill him, or who kills because of **Jahiliyyah** vengeance. Allah then revealed to His Prophet,

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ

And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!''

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُواْ أَهْوَاءَهُمْ

47:14 Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?

مَّثَلُ الْجَنَّةِ الَّتِى وُعِدَ الْمُتَّقُونَ فِيهَآ أَنْهَارٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَـرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـرِبِينَ وَأَنْهَـرٌ مِّنْ عَسَلٍ مُّصَفًّى

47:15 The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey;

وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ

and therein for them are all kinds of fruits, and forgiveness from their Lord.

كَمَنْ هُوَ خَـلِدٌ فِى النَّارِ وَسُقُواْ مَآءً حَمِيماً فَقَطَّعَ أَمْعَآءَهُمْ

Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines.

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allah says:

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ ...

Can then he, who stands on clear evidence from his Lord...

This means a person who is upon clear vision and certainty concerning Allah's commands and His religion, because of the guidance and knowledge that Allah has revealed in His Book, and because of the pure nature upon which Allah has created him.

... كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءهُمْ (١٤)

(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?

which means that they cannot be equal.

This is similar to Allah's saying,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind? (13:19)

And,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones. (59:20)

Description of Paradise and Its Rivers

Allah then says:

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ...

The description of Paradise which is promised for those who have Taqwa...

Ikrimah said, مَثَلُ الْجَنَّةِ (The description of Paradise),

"This means its description.''

... فِيهَا أَنْهَارٌ مِّن مَّاء غَيْرِ آسِنٍ ...

In it are rivers of water that are not **Asin**,

Ibn Abbas, may Allah be pleased with him, Al-Hasan, and Qatadah all said,

"It does not change.''

Qatadah, Ad-Dahhak, and Ata' Al-Khurasani all said,

"It is not foul-smelling.''

The Arabs say **Asin** if its (water) scent changes.

... وَأَنْهَارٌ مِن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ...

rivers of milk, the taste of which never changes,

which means that the milk is of utmost whiteness, sweetness, and richness.

It has been mentioned in a Hadith attributed to the Prophet,

"Their milk did not come out of the udders of cattle.''

... وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ...

rivers of wine delightful to those who drink it,

which means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allah says,

لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنزَفُونَ

it (the wine) has no bad effects, nor does it cause intoxication. (37:47) and,

لاَّ يُصَدَّعُونَ عَنْهَا وَلاَ يُنزِفُونَ

From which (the wine) they will have no headache, nor will they be intoxicated. (56:19)

and,

بَيْضَآءَ لَذَّةٍ لِّلشَّـرِبِينَ

white, delicious to the drinkers. (37:46)

It has been mentioned in a Hadith attributed to the Prophet,

"Their wine was not pressed under men's feet.''

... وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ...

and rivers of refined honey;

which means that the honey is of utmost purity and pleasant color, taste, and smell.

It has been mentioned in a Hadith attributed to the Prophet,

"Their honey did not come out of the bellies of bees.''

Imam Ahmad recorded from Hakim bin Mu`awiyah who narrated from his father that Allah's Messenger said,

فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ الْعَسَلِ وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقَّقُ الْأَنْهَارُ مِنْهَا بَعْد

Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "**Hasan Sahih**.

In the Sahih, it is recorded that Allah's Messenger said,

إِذَا سَأَلْتُمُ اللهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمنِ

When you ask Allah, ask Him for **Al-Firdaws**, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.

Allah says,

... وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ ...

...and therein for them are all kinds of fruits, ...

This similar to His saying,

يَدْعُونَ فِيهَا بِكلِّ فَـكِهَةٍ ءَامِنِينَ

They will call in it for every kind of fruit in peace and security. (44:55)

And His saying,

فِيهِمَا مِن كُلِّ فَـكِهَةٍ زَوْجَانِ

In them will be every kind of fruits in pairs. (55:52)

Allah says

... وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ...

...and forgiveness from their Lord.

meaning, in addition to all of the above.

Allah says,

... كَمَنْ هُوَ خَالِدٌ فِي النَّارِ ...

Can this be likened to those who abide eternally in the Fire?

meaning, `can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?'

They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

... وَسُقُوا مَاء حَمِيمًا ...

and are given to drink boiling water,

meaning, extremely hot; so hot that it is unbearable.

... فَقَطَّعَ أَمْعَاءهُمْ (١٥)

that severs their intestines,

meaning, that will cut their insides -- both bowels and intestines.

We seek refuge in Allah from that.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ ءَانِفاً

47:16 And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now?"

أُوْلَـئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَآءَهُمْ

Such are men whose hearts Allah has sealed because they followed their lusts.

وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقُوَاهُمْ

47:17 And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwa.

فَهَلْ يَنظُرُونَ إِلاَّ السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً

47:18 Do they then await except that the Hour should come upon them suddenly?

فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَاهُمْ

But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?

فَاعْلَمْ أَنَّهُ لاَ إِلَـهَ إِلاَّللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ

47:19 So know that La ilaha illallah and ask forgiveness for your sin, and also for (the sin of) believing men and women.

وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

And Allah knows well your moving about, and your place of rest.

The Description of the Situation of the Hypocrites and the Command to maintain Tawhid and seek Forgiveness

Allah says,

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ ...

And among them are some who listen to you till when they go out from you,

Allah describes the hypocrites' stupidity and limited understanding. They used to sit before Allah's Messenger and listen to his words without understanding anything. Then when they left from his presence,

... قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ ...

they say to those who have received knowledge, (from the Companions).

... مَاذَا قَالَ آنِفًا ...

"What is it that he has said just now?''

meaning, at this moment. They did not understand what he said, nor did they care about it.

Allah says,

... أُوْلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءهُمْ (١٦)

Such are the men whose hearts Allah has sealed because they followed their lusts.

which means that they had neither sound understanding nor correct intentions.

Allah then says,

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى ...

And as for those who accept guidance, He increases them in guidance,

which means that those who seek guidance, Allah facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

... وَآتَاهُمْ تَقْواهُمْ (١٧)

and bestows on them their **Taqwa**.

meaning, He inspires them to their righteous guidance.

Allah then says,

فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ...

Do they then await except that the Hour should come upon them suddenly,

meaning, while they are unaware of it.

... فَقَدْ جَاء أَشْرَاطُهَا ...

But already there have come (some of) its portents;

meaning, the signs of its approach.

This is similar to Allah's saying,

هَـذَا نَذِيرٌ مِّنَ النُّذُرِ الاٍّوْلَى

أَزِفَتِ الاٌّزِفَةُ

This is a warner of the warners of old. The approaching Day has drawn near. (53:56-57)

And His saying,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has split. (54:1)

And His saying,

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The command of Allah is coming, so do not be impatient for it. (16:1)

And His saying,

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

The people's Day of Reckoning has approached while they turn away in heedlessness. (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allah has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allah's Messenger has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere. Al-Bukhari recorded from Sahl bin Sa`d, may Allah be pleased with him, that he saw Allah's Messenger bring his index and middle fingers together while he said,

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْن

I have been sent before the Hour as these two (fingers).

Allah continues,

... فَأَنَّى لَهُمْ إِذَا جَاءتْهُمْ ذِكْرَاهُمْ (١٨)

and when it (actually) is on them, how can they benefit then by their reminder?

> meaning, how would remembering benefit the disbelievers when the Hour comes upon them
>
> This is similar to Allah's saying,
>
> يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى
>
> On that Day will the human being remember, but what would that remembrance avail him then? (89:23)
>
> And His saying,
>
> وَقَالُواْ ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ
>
> They will say (in the Hereafter): "Now we believe in it!''
>
> But how could they claim belief from such a far place? (34:52)

Allah then says,

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ...

So know that **La ilaha illallah**,

This is a declaration that there is no true God except Allah. It is not something that is easy for him to command the people to have knowledge of. That is why Allah connected it with,

... وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

and ask forgiveness for your sin and for the believing men and women.

In the Sahih, it is recorded that Allah's Messenger used to say,

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،

اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذلِكَ عِنْدِي

O Allah, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than myself.

O Allah, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) -- and I have done of all that.

It is also reported in the Sahih that he used to say at the end of the prayer,

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلهِي لَا إِلهَ إِلَّا أَنْت

O Allah, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.

It is also recorded in the Sahih that he used to say,

يَاأَيُّهَا النَّاسُ تُوبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّة

O people! Repent to your Lord! Verily, I ask Allah for forgiveness and repent to Him more than seventy times every day.

Allah then says,

... وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ (١٩)

And Allah knows well your moving about, and your place of rest.

means, He knows how you behave during the day, and where you settle at night.

This is similar to His saying,

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

It is He Who takes your souls by night and knows all that you do by day. (6:60)

And He says,

(وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And there is no moving creature on earth but its provision is up to Allah, and He knows its dwelling place and its deposit (before birth and after death) -- all is in a clear register. (11:6)

وَيَقُولُ الَّذِينَ ءَامَنُواْ لَوْلاَ نُزِّلَتْ سُورَةٌ

47:20 Those who believe say: "Why is not a Surah sent down (for us)?''

فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِىِّ عَلَيْهِ مِنَ الْمَوْتِ

But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death.

فَأَوْلَى لَهُمْ

But it was better for them.

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ

47:21 Obedience and good words.

فَإِذَا عَزَمَ الأَمْرُ فَلَوْ صَدَقُوا۟ اللَّهَ لَكَانَ خَيْراً لَّهُمْ

And when the matter is resolved, then if they had been true to Allah, it would have been better for them.

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى الأَرْضِ وَتُقَطِّعُوا۟ أَرْحَامَكُمْ

47:22 So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship.

أَوْلَـئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَـرَهُمْ

47:23 Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision.

The Situation of the True Believer and the Sick-Hearted when the Command for Jihad was revealed

Allah mentions that the believers were hoping that **Jihad** would be legislated. But when Allah ordained it, many of the people turned back, as Allah says,

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ الصَّلَوةَ وَءَاتُوا۟ الزَّكَوةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً

Have you not seen those who were told: "Restrain your hands (from fighting), establish the Salah, and give **Zakah**.''

But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allah or more.

They said: "Our Lord! Why have You decreed fighting upon us If only You have postponed us for a short period.''

Say: "The enjoyment of this world is little. The Hereafter is far better for him who had **Taqwa** of (Allah), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit).'' (4:77)

Similarly, Allah says here,

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ...

Those who believe say: "Why is not a **Surah** sent down (for us)?''

means, a Surah containing an order to fight.

Then He says,

... فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ...

But now that a decisive **Surah** is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.

meaning, due to their fear, terror, and cowardice concerning meeting the enemies.

Allah then encourages them by saying,

... فَأَوْلَى لَهُمْ (٢٠)

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ...

But it was better for them, obedience and good words.

which means that it would have been better for them to listen and obey in that present situation.

... فَإِذَا عَزَمَ الْأَمْرُ ...

When the matter (of fighting) is resolved.

> which means when the situation becomes serious and the time of fighting truly arrives.

... فَلَوْ صَدَقُوا اللَّهَ ...

if they had been true to Allah,

> meaning, by making their intentions sincerely for Him.

... لَكَانَ خَيْرًا لَّهُمْ (٢١)

it would have been better for them.

Allah then says,

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ ...

So would you perhaps, if you turned away,

> meaning, from **Jihad** and you withdrew from it.

... أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢)

spread corruption on earth, and sever your ties of kinship.

> which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties

Allah then says,

أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣)

Such are the ones whom Allah has cursed, so He has made them deaf and blinded their vision.

> This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allah has commanded the people to establish righteousness

on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound Hadiths have been reported through numerous routes of transmission from Allah's Messenger in this regard.

Al-Bukhari recorded from Abu Hurayrah, may Allah be pleased with him, that Allah's Messenger said,

خَلَقَ اللهُ تَعَالَى الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمنِ عَزَّ وَجَلَّ فَقَالَ: مَهْ، فَقَالَتْ: هذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكِ لَك

After Allah completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful.

He said, 'Stop that!'

It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.'

Allah said, 'Would it not please you that I join whoever joins you and sever whoever severs you.'

It replied, 'Yes indeed!'

He said, 'You are granted that!'

Abu Hurayrah then added, "Read if you wish:

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship.''

Then Al-Bukhari recorded it with another wording which states that the Messenger of Allah said, اقْرَءُوا إِنْ شِئْتُمْ (Read if you wish):

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship.

Muslim also recorded it.

Imam Ahmad recorded from Abu Bakrah, may Allah be pleased with him, that Allah's Messenger said:

مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجِّلَ اللهُ تَعَالَى عُقُوبَتَهُ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِم

No sin deserves that Allah hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.

This was also recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah.

At-Tirmidhi said, "This Hadith is **Sahih**.''

Imam Ahmad recorded from Thawban, may Allah be pleased with him, that Allah's Messenger said,

مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي الرِّزْقِ،فَلْيَصِلْ رَحِمَه

Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.

Ahmad was alone in recording this narration, but it has a supporting narration in the **Sahih**.

Imam Ahmad recorded from Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ بِالْمُكَافِىءِ، وَلَكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا

Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.

This Hadith was also recorded by Al-Bukhari.

Ahmad also recorded from Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

تُوضَعُ الرَّحِمُ يَوْمَ الْقِيَامَةِ لَهَا (حُجْنَةٌ كَحُجْنَةِ) الْمِغْزَلِ تَكَلَّمُ بِلِسَانٍ طَلِقٍ ذَلِقٍ، فَتَقْطَعُ مَنْ قَطَعَهَا وَتَصِلُ مَنْ وَصَلَهَا

The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.

Imam Ahmad recorded from Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمْكُمْ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمنِ، مَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّتْه

The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth -- the One above the heavens will then have mercy on you. And **Ar-Rahim** (the womb) is from **Ar-Rahman**, so whoever joins it, it joins him; and whoever severs it, it severs him.

Abu Dawud and At-Tirmidhi both recorded this Hadith and it has been reported with continuous chains of transmission.

At-Trimidhi said, "**Hasan Sahih**.''

There are numerous other Hadiths in this regard.

أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَآ

47:24 Will they not then reflect upon the Qur'an, or are there locks upon their hearts?

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَـرِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَـنُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ

47:25 Verily, those who have turned back as disbelievers after guidance had become clear to them -- Shaytan has enticed them and filled them with false hopes.

ذَلِكَ بِأَنَّهُمْ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ الاٌّمْرِ

47:26 That is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter.''

وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

And Allah knows their secrets.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

47:27 Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?

ذَلِكَ بِأَنَّهُمُ اتَّبَعُواْ مَآ أَسْخَطَ اللَّهَ وَكَرِهُواْ رِضْوَانَهُ فَأَحْبَطَ أَعْمَـلَهُمْ

47:28 That is because they followed that which angered Allah and hated what earns His pleasure, so He rendered their deeds worthless.

The Command to reflect upon the Qur'an

Commanding the people to reflect and ponder upon the Qur'an, and prohibiting them from turning away from it, Allah says,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (٢٤)

Will they not then reflect upon the Qur'an, or are there locks upon their hearts?

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them.

Ibn Jarir recorded from Hisham bin Urwah, from his father, may Allah be pleased with him, that;

Allah's Messenger once recited this Ayah, أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (Will they not then reflect upon the Qur'an, or are there locks upon their hearts), and a young man from Yemen said,

"Indeed, there are locks upon them -- until Allah opens them totally or slightly.''

After that Umar, may Allah be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).

Condemning Apostasy

Allah then says,

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِم ...

Verily, those who have turned back,

meaning, they departed from the faith and returned to disbelief.

... مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ ...

... after guidance had become clear to them -- Shaytan has enticed them,

meaning he adorned and beautified that (apostasy) for them.

... وَأَمْلَى لَهُمْ (٢٥)

and filled them with false hopes.

meaning, he tempted them, and deceived them.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ...

That is because they said to those who hate what Allah sent down: "We will obey your in part of the matter.'

means, they plotted secretly with them and gave them evil advice -- as is the common practice of the hypocrites who declare the opposite of what they conceal.

Because of this, Allah says,

... وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ (٢٦)

And Allah knows their secrets.

whatever they hide and conceal, Allah is well-acquainted with it and He knows it.

This is similar to His saying,

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

...And Allah records all that they plot by night. (4:81)

Allah then says,

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ (٢٧)

How (will it be) when the angels will take their souls at death, striking their faces and their backs?

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating.

This is similar to Allah's saying,

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs. (8:50)

And His saying,

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ فِى غَمَرَاتِ الْمَوْتِ وَالْمَلَـئِكَةُ بَاسِطُواْ أَيْدِيهِمْ

If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands? (6:93) meaning, to beat them.

أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ ءَايَـتِهِ تَسْتَكْبِرُونَ

(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth, and because you used to arrogantly reject His signs.'' (6:93)

Because of the above, Allah says,

ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ (٢٨)

That is because they pursued what angered Allah and disliked what earns His pleasure, so He rendered their deeds worthless.

أَمْ حَسِبَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَـنَهُمْ

47:29 Or do those in whose hearts is a disease, think that Allah will not expose their ill-wills?

وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

47:30 Had We so willed, We could have shown them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech!

وَاللَّهُ يَعْلَمُ أَعْمَـلَكُمْ

And Allah knows (all) your deeds.

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

47:31 And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.

Exposing the Hidden Secret of the Hypocrites

Allah says,

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ (٢٩)

Or do those in whose hearts is disease think that Allah would never expose their ill-wills?

meaning, do the hypocrites think that Allah will not expose their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it.

In that regard, Allah revealed Surah **Bara'ah** (or **At-Tawbah**), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this Surah (Surah **Bara'ah**) is also called "The Exposer''.

Adghan is the plural of **Dighn**, which means what the souls harbor of envy and hatred toward Islam and its people who support it.

Allah then says,

وَلَوْ نَشَاء لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ...

Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.

Allah is telling His Messenger, "Had We willed, O Muhammad, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them.''

However, Allah did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.

Allah then adds,

... وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ...

But you will know them by the tone of their speech!

which means, `you will know them by their speech that reveals their intentions.'

A person declares his association through the context and meaning of his words -- as the Commander of the faithful Uthman bin Affan, may Allah be pleased with him, said,

"Never would one conceal a secret but Allah will expose it by the look on his face and the uncontrolled words of his tongue.''

... وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ (٣٠)

And Allah knows (all) your deeds.

Allah then says,

وَلَنَبْلُوَنَّكُمْ ...

And We will surely try you,

> meaning, `We will surely test you with commands and prohibitions.'

... حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ (٣١)

until We know those who strive among you and the patient, and We will put to a test all your affairs.

> There is absolutely no doubt that Allah's knowledge precedes the occurrence of all events.

In this Ayah, "until We know'' means `until We know of its occurrence.' This is why Ibn Abbas said in regard to this and similar texts,

> "Except so that We may know, means, so that We may see.''

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ وَشَآقُّواْ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى لَن يَضُرُّواْ اللَّهَ شَيْئاً وَسَيُحْبِطُ أَعْمَـلَهُمْ

47:32 Verily, those who disbelieve, and hinder from the path of Allah, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,

يأَيُّهَا الَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَلاَ تُبْطِلُواْ أَعْمَـلَكُمْ

47:33 O you who believe! Obey Allah, and obey the Messenger and invalidate not your deeds.

إِنَّ الَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ

47:34. Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah not forgive them.

فَلاَ تَهِنُوا۟ وَتَدْعُوا۟ إِلَى السَّلْمِ وَأَنتُمُ الاٌّعْلَوْنَ

47:35 So do not lose heart and beg for peace while you are superior.

وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَـلَكُمْ

Allah is with you and He will never deprive you of (the reward of) your deeds.

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allah says,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الهُدَى لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ (٣٢)

Verily, those who disbelieve, and hinder from the path of Allah, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,

Allah then informs about those who disbelieve, obstruct others from the path of Allah, oppose the Messenger and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allah in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allah will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good

that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil deeds.

Imam Ahmad Ibn Nasr Al-Marwazi reported in Kitab As-Salah (the Book of Prayer) that Abu Al-`Aliyah said,

"The Prophet's Companions used to think that no sin would harm a person who says `**La ilaha illallah**,' just as no good deed would benefit a person who joins partners with Allah. So Allah revealed,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (٣٣)

O you who believe!

Obey Allah and obey the Messenger and do not invalidate your deeds.

This made them fear that some sins could nullify their deeds.''

It has also been reported from Ibn Umar, may Allah be pleased with him, that he said,

"We, the Companions of Allah's Messenger, used to think that good deeds would all be accepted, until Allah revealed, أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (Obey Allah and obey the Messenger and do not invalidate your deeds). So we asked each other:

`What is it that can nullify our deeds'

So we said, `The major sins, great offenses that require admission into the Fire and immoral sins.'

But then Allah revealed,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills. (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.''

Then, Allah commands His believing servants to obey Him and His Messenger, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds.

Thus He says, وَلَا تُبْطِلُوا أَعْمَالَكُمْ (and do not invalidate your deeds.) meaning, by apostasy.

Thus, Allah says after this,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ (٣٤)

Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah forgive them.

This is similar to His saying,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills. (4:48)

Allah then addresses His believing servants by saying,

فَلَا تَهِنُوا ...

So do not lose heart,

meaning, do not be weak concerning the enemies.

... وَتَدْعُوا إِلَى السَّلْمِ ...

and beg for peace,

meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations.

Thus, Allah says,

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ ...

So do not lose heart and beg for peace while you are superior.

meaning, in the condition of your superiority over your enemy.

If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that.

Allah then says:

... وَاللَّهُ مَعَكُمْ ...

And Allah is with you,

This contains the good news of victory and triumph over the enemies.

... وَلَن يَتِرَكُمْ أَعْمَالَكُمْ (٣٥)

and He will never deprive you of (the reward of) your deeds.

meaning, Allah will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction.

And Allah knows best.

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

47:36 This worldly life is only amusement and diversion.

وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلاَ يَسْـَلْكُمْ أَمْوَلَكُمْ

And if you believe and have Taqwa of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.

إِن يَسْـَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـنَكُمْ

47:37 If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.

هَآ أَنتُمْ هَـؤُلاَءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ اللَّهِ

47:38 Here you are now invited to spend in Allah's cause;

فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ

but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself.

وَاللَّهُ الْغَنِىُّ وَأَنتُمُ الْفُقَرَآءُ

For Allah is indeed free of needs, while you are the needy.

وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُوا۟ أَمْثَـلَكُم

And if you turn away, He will replace you with other people; then they will not be like you.

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allah says,

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ...

This worldly life is only amusement and diversion.

which means that such is its outcome, except for that which is done for the sake of Allah.

Because of this, Allah says,

... وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ (٣٦)

And if you believe and have **Taqwa** of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.

Allah then says,

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا ...

If He would demand of you all of it and urge you, you would withhold.

meaning, if He pressures you much, you would become stingy.

... وَيُخْرِجْ أَضْغَانَكُمْ (٣٧)

And He will expose your (secret) ill-wills.

Qatadah said,

"Allah knows that extracting wealth (i.e., money from people) brings about ill-wills.''

Indeed, Qatadah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.

Allah then says,

هَاأَنتُمْ هَؤُلَاء تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن ...

Here you are now invited to spend in Allah's cause; but among you are those who withhold (stingily).

meaning, they refuse to spend.

Allah continues,

... يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ ...

And whoever acts stingily is but stingy toward himself.

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

... وَاللَّهُ الْغَنِيُّ ...

For Allah is indeed **Al-Ghani**,

Allah is in need of nothing else, whereas everything is ever in need of Him.

Thus, Allah says,

... وَأَنتُمُ الْفُقَرَاء ...

while you are the needy.

meaning, specifically of Him.

The description of Allah as **Al-Ghani** (in no need) is a necessary description of Allah; on the other hand, the description of the creation as **Faqr** (needy) is a necessary description for them that they cannot avoid.

Allah then says,

... وَإِن تَتَوَلَّوْا ...

And if you turn away,

which means, if you turn away from obeying Him and adhering to His Laws.

... يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (٣٨)

He will replace you with other people; then they will not be like you.

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the Tafsir of Surah **Muhammad**. And Allah is worthy of all praise and gratitude.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Fath

Revealed in Madinah

The Merit of Surah Al-Fath

Imam Ahmad recorded from Abdullah bin Mughaffal, who said that Allah's Messenger recited Surah **Al-Fath** on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone.

Muawiyah (a sub narrator) added:

> "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation.''

> Both Al-Bukhari and Muslim recorded this Hadith through Shubah.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِنَّا فَتَحْنَا لَكَ فَتْحاً مُّبِيناً

48:1 Verily, We have given you a manifest victory.

لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَطاً مُّسْتَقِيماً

48:2 That Allah may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,

وَيَنصُرَكَ اللَّهُ نَصْراً عَزِيزاً

48:3 And that Allah may help you with strong help.

The Reason behind revealing Surat Al-Fath

This honorable Surah was revealed after the Messenger of Allah returned from the area of **Al-Hudaybiyyah**, during the month of **Dhul-Qadah**, in the sixth year of **Hijrah**. This is when the idolators prevented him from reaching **Al-Masjid Al-Haram** to perform the **Umrah** he intended.

They stopped the Prophet from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted stipulating that the Messenger would return this year and then come back for **Umrah** the following year. The Messenger agreed. However, some of the Companions disliked these terms, including Umar bin Al-Khattab, as we will mention in detail, Allah willing, while explaining this **Surah**.

After the Prophet slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allah the Exalted and Most Honored revealed this **Surah** about what occurred between him and the idolators.

Allah declared the **Al-Hudaybiyyah** peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it.

Abdullah bin Mas`ud and other Companions said,

> "You consider the conquering of Makkah to be **Al-Fath** (the victory), while to us, **Al-Fath** is the treaty conducted at **Al-Hدudaybiyyah**."

Jabir bin Abdullah said,

> "We only considered **Al-Fath** to be the day of **Hudaybiyyah**!''

Al-Bukhari recorded that Al-Bara (bin Azib) said,

> "You consider **Al-Fath** to be the conquest of Makkah, which was indeed a victory. However, we consider **Al-Fath** to be the pledge of **Ar-Ridwan** on the Day of **Al-Hudaybiyyah**. Then, we were fourteen hundred with the Messenger of Allah.
>
> **Al-Hudaybiyyah** had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allah, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allah and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."

Imam Ahmad recorded that Umar bin Al-Khattab said,

> "We were with the Messenger of Allah on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, `May your mother lose you, O son of Al-Khattab! You were stubborn in repeating your question three times to the Messenger of Allah; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'an might be revealed in my case. Suddenly, I heard a caller calling, `O Umar!' So, I went to the Messenger while fearing that part of the Qur'an was revealed about me. The Prophet said,
>
> نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا:
>
> Last night, a Surah was revealed to me that is dearer to me than this life and all that it contains:
>
> إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
>
> لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ ...

> Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future.

Al-Bukhari, At-Tirmidhi and An-Nasa'i collected this Hadith from several chains of narration through Malik, may Allah grant him His mercy.

Ali bin Al-Madini commented,

> "This is a good chain of narration consisting of the scholars of Al-Madinah.''

Imam Ahmad recorded that Anas bin Malik said,

"This Ayah was revealed to the Prophet, لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ (That Allah may forgive you your sins of the past and the future), on his return from **Al-Hudaybiyyah**. The Prophet said,

لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْض

> Tonight, an Ayah, that is dearer to me than all that the earth carries, was revealed to me.

The Prophet recited the Ayah to them. They said,

`Congratulations, O Allah's Messenger! Allah the Exalted and Most Honored has stated what He will do with you. So what will He do with us?'

These Ayat were revealed to the Prophet,

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا

> That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever. and He may expiate from them their sins; and that is with Allah supreme success.

This Hadith is recorded in the Two Sahihs.

Imam Ahmad recorded that Al-Mughirah bin Shubah said,

"The Prophet used to pray until both his feet were swollen. He was asked, `Has not Allah forgiven you all your sins of the past and of future?'

He said,

أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟

Should I not be a thankful servant?''

The two collectors of the Sahihs collected this Hadith, as well as, the rest of the Group, except Abu Dawud.

Allah's statement,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (١)

Verily, We have given you a manifest victory.

means, clear and apparent victory.

This Ayah is about the treaty at **Al-Hudaybiyyah**, which resulted in great goodness, including people embracing Islam in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around.

Allah's statement,

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ ...

That Allah may forgive you your sins of the past and the future,

contains one of the special virtues of the Messenger, and no one else shares this honor with him. There is not an authentic Hadith that states that any person other than the Messenger earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allah, who fulfilled the requirements of Allah's

obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muhammad is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allah's creation to Him and the most honoring of Allah's commands and prohibitions, he said when his she- camel insisted on kneeling down,

حَبَسَها حَابِسُ الْفِيلِ

He Who stopped the elephant, has stopped her too.

The Prophet then declared,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِّي الْيَوْمَ شَيْئًا يُعَظِّمُونَ بِهِ حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا

By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allah, I will grant it to them.

And when the Messenger obeyed Allah and accepted the peace offer from the Quraysh, Allah the Exalted said to him,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ ...

Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His favor on you, (in this life and the Hereafter),

... وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا (٢)

and guide you on the straight path,

(with the glorious legislation and the straight religion that He ordains on you),

وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا (٣)

And that Allah may help you with strong help.

(due to your obedience of the orders of Allah, the Exalted and Most Honored; Allah will elevate your status and give you victory above your enemies).

An authentic Hadith states,

وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ للهِ عَزَّ وَجَلَّ إِلَّا رَفَعَهُ اللهُ تَعَالَى

No servant pardons but Allah grants him honor, and none humbles himself for Allah except that Allah the exalted and sublime raises him (in rank).

Umar bin Al-Khattab said,

"You will never punish someone who disobeyed Allah with you better than obeying Allah the Exalted and Most Honored with him.''

هُوَ الَّذِى أَنزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُواْ إِيمَـناً مَّعَ إِيمَـنِهِمْ

48:4 He it is Who sent down As-Sakinah into the hearts of the believers, that they may grow more in faith along with their faith.

وَلِلَّهِ جُنُودُ السَّمَـوَتِ وَالاٌّرْضِ وَكَانَ اللَّهُ عَلِيماً حَكِيماً

And to Allah belong the armies of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

48:5 That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,

وَيُكَفِّرَ عَنْهُمْ سَيِّئَـتِهِمْ وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزاً عَظِيماً

and He may expiate from them their sins; and that is with Allah supreme success,

وَيُعَذِّبَ الْمُنَـفِقِينَ وَالْمُنَـفِقَـتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَـتِ الظَّآنِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ

48:6 And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allah, for them is a disgraceful torment.

وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيراً

And the anger of Allah is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.

وَلِلَّهِ جُنُودُ السَّمَـوَتِ وَالاٌّرْضِ

48:7 And to Allah belong the armies of the heavens and the earth.

وَكَانَ اللَّهُ عَزِيزاً حَكِيماً

And Allah is Ever All-Powerful, All-Wise.

Allah sent down the Sakinah into the Hearts of the Believers

Allah the Exalted said,

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ...

He it is Who sent down **As-Sakinah** into the hearts of the believers, that they may grow more in faith along with their faith.

meaning, tranquility.

Qatadah commented,

"Grace into the hearts of the believers'',

that is, the Companions, may Allah be pleased with them, on the Day of **Al-Hudaybiyyah**.

The companions were they, who accepted the call of Allah and His Messenger and obeyed the decisions of Allah and His Messenger. When their hearts felt content with acceptance and were at peace, Allah increased their faith, joining it to the faith they already had.

Al-Bukhari, and other Imams, relied on this Ayah as proof that faith increases and decreases in the hearts.

Allah the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allah says;

... وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belong the armies of the heavens and the earth,

and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allah the Exalted willed **Jihad** and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this.

This is why Allah the Great said next,

... وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٤)

and Allah is Ever All-Knower, All-Wise.

Allah the Exalted and Most Honored said,

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ...

That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,

We mentioned the Hadith that Anas narrated in which the Companions said,

"Congratulations, O Allah's Messenger! This good news is for you, so what good news do we have?''

Allah the Exalted sent down this Ayah, **لِيُدْخِلَ الْمُؤْمِنِين وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا** (That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever),

meaning they will remain in Paradise forever,

... وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ...

and He may expiate from them their sins;

Allah will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

... وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا (٥)

and that is with Allah supreme success.

Allah the Exalted said in a similar Ayah,

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. (3:185)

Allah said,

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ...

And that He may punish the hypocrites, men and women, and also the idolators, men and women, who think evil thoughts about Allah,

who question the wisdom in Allah's decisions and think that the Messenger and his Companions, may Allah be pleased with them, might be killed and exterminated.

This is why Allah the Exalted said,

... عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ ...

for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them,

(He has cast them away from His mercy),

... وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءتْ مَصِيرًا (٦)

and prepared Hell for them -- and worst indeed is that destination.

Allah the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islam and all disbelievers and hypocrites,

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (٧)

And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.

إِنَّآ أَرْسَلْنَـكَ شَـهِداً وَمُبَشِّراً وَنَذِيراً

48:8 Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.

لِّتُؤْمِنُواْ بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

48:9 In order that you (O mankind) may believe in Allah and His Messenger and that you Tu`azziruh and Tuwaqqiruh, and Tusabbihuh Bukrah and Asila.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

48:10. Verily, those who give pledge to you, they are giving pledge to Allah.

The Hand of Allah is over their hands.

فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ

Then whosoever breaks his pledge, breaks it only to his own harm;

وَمَنْ أَوْفَى بِمَا عَـهَدَ عَلَيْهِ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيماً

and whosoever fulfills what he has the covenants he makes with Allah, He will bestow on him a great reward.

Qualities of the Messenger of Allah

Allah the Exalted says to His Prophet, Muhammad,

إِنَّا أَرْسَلْنَاكَ شَاهِدًا ...

Verily, We have sent you as a witness, (of the creation),

... وَمُبَشِّرًا ...

as a bearer of glad tidings, (to the believers),

... وَنَذِيرًا (٨)

and as a warner. (to the disbelievers).

We explained these meanings in the Tafsir of Surah **Al-Ahzab**.

Allah said,

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ ...

In order that you may believe in Allah and His Messenger, and that you **Tu`azziruh** (or you honor him, according to Abdullah bin Abbas and several others),

... وَتُوَقِّرُوهُ ...

and **Tuwaqqiruh**, (where **Tawqir** means, respect, honor and high regard),

... وَتُسَبِّحُوهُ ...

and that you **Tusabbihuh**, (glorify Allah's praises),

... بُكْرَةً وَأَصِيلًا (٩)

Bukrah and **Asila**, (the early and late part of the day).

The Pledge of Ar-Ridwan

Allah the Exalted and Most Honored honors, regards and praises His Messenger by saying,

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ...

Verily, those who give pledge to you, they are giving pledge to Allah.

Allah the Exalted and Most High said in another Ayah,

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

> He who obeys the Messenger, has indeed obeyed Allah. (4:80)

Allah said, next,

... يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ...

The Hand of Allah is over their hands.

> meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allah the Exalted was indeed taking the pledge from them through His Messenger.
>
> Allah states in another ayah;

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْءَانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِى بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Verily, Allah has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth, binding on Him in the **Tawrah** and the **Injil** and the **Qur'an**. And who is truer to his covenant than Allah? Then rejoice in the bargain you have concluded. That is the supreme success. (9:111)

Then Allah warned,

... فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ ...

Then whosoever breaks his pledge breaks it only to his own harm;

And then Allah said,

... وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا (١٠)

...and whosoever fulfills what the covenants he makes with Allah, He will bestow on him a great reward. (a generous reward).

The pledge mentioned here is the pledge of **Ar-Ridwan** which was pledged under a tree, a **Samurah**, in the area of **Al-Hudaybiyyah**. The number of the Companions who gave their pledge to Allah's Messenger at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Hadiths about the Pledge at Al-Hudaybiyyah

Al-Bukhari recorded that Jabir bin Abdullah, may Allah be pleased with him, said,

"We numbered one thousand and four hundred on the day of **Hudaybiyyah**.''

Muslim also collected this Hadith.

The Two Sahihs recorded that Jabir said;

"We numbered one thousand and four hundred at that time. The Messenger placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst.''

This is a short form of the story.

Another narration of it mentioned;

The Companions became thirsty on the day of **Al-Hudaybiyyah** and the Messenger of Allah gave them an arrow from his quiver. They took the arrow, placed it in the well of **Al-Hudaybiyyah** and the water gushed out until they all satisfied their thirst.

Jabir was asked how many of them there were on that day and he said,

"We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all.''

In another narration collected in the Two Sahihs, Jabir bin Abdullah said;

"They were one thousand and five hundred at the time."

Al-Bukhari recorded that;

Sa`id bin Al-Musayyib was asked by Qatadah, "How many were present for the pledge of **Ar-Ridwan**?'

Sa`id said, "One thousand and five hundred.''

Qatadah posed, "Jabir bin Abdullah, (may Allah be pleased with them both), said that they were one thousand and four hundred.''

Sa`id said, "He forgot. He told me that they were one thousand and five hundred.''

However, Al-Bayhaqi commented,

> "This narration testifies that Jabir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."

The Reason behind conducting the Pledge of Ar-Ridwan

Muhammad bin Ishaq bin Yasar said in his book on Sirah:

"The Messenger of Allah beckoned Umar bin Al-Khattab in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform **Umrah** at Makkah).

Umar said,

`O Allah's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani `Adi bin Ka`b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: Uthman bin Affan. We should send him to Abu Sufyan and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.'

Uthman left to Makkah. He met Aban bin Sa`id bin Al-`As upon entering Makkah or just before that. As a result, Aban took Uthman with him and extended his protection to him so he could deliver the message of Allah's Messenger.

Uthman indeed went to Abu Sufyan and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When Uthman finished delivering the Prophet's message to them they said to him,

`If you wish, you can perform **Tawaf** around the House.'

Uthman replied, `I would not do that before the Messenger of Allah gets the chance to perform **Tawaf** around it.'

So the Quraysh kept Uthman waiting in Makkah. However, the Messenger of Allah and the Muslims were told that Uthman had been killed.''

Ibn Ishaq continued,

"I was told by Abdullah bin Abu Bakr that when news of Uthman's death was conveyed to him, the Messenger of Allah said,

لَا نَبْرَحُ حَتّى نُنَاجِزَ الْقَوْمْ

We will not leave until we fight the people.''

Ibn Ishaq continued,

"The Messenger of Allah called the Muslims to give a pledge of allegiance, resulting in the pledge of **Ar-Ridwan** being conducted under the tree.

Later, people used to say that the Messenger of Allah took the pledge from them to die. However, Jabir bin Abdullah said,

`The Messenger of Allah did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).'

The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah.

Jabir used to say afterwards, `By Allah, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.'

Soon afterwards, news came to the Messenger of Allah that the story of Uthman's death was not true.''

Al-Bukhari recorded that Nafi` said,

"People said that Abdullah bin Umar embraced Islam before Umar, but this is not true. What happened is that on the Day of **Hudaybiyyah**, Umar sent Abdullah to bring his horse that he kept with a man from Al-Ansar, so he could use it to fight. The Messenger of Allah was then taking the pledge from the Muslims under the tree while Umar was unaware. So, Abdullah conducted his pledge and fetched the horse and brought it to Umar, who was wearing his armor in preparation for battle. Abdullah told Umar that the Messenger of Allah was accepting the pledge under the tree. Umar proceeded with Abdullah and gave his pledge to the Messenger of Allah. This is why some people thought that Abdullah bin Umar embraced Islam before Umar, may Allah be pleased with them both.''

Al-Bukhari also recorded Ibn Umar saying;

that, the people who were with the Messenger of Allah scattered under the shade of trees. Suddenly, the people gathered around the Prophet and Umar said,

"O Abdullah! Investigate why the people are gathering around Allah's Messenger.''

Ibn Umar found the people giving their pledge. He gave his pledge, then went back and told Umar, who also went and gave his pledge.

In a Hadith collected by Muslim, Jabir bin Abdullah said,

"On the day of **Al-Hudaybiyyah**, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while Umar was holding the Prophet's hand under the tree, which was a **Samurah** (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die.''

Muslim recorded that Ma`qil bin Yasar, may Allah be pleased with him, said,

"On the day of the Tree, while the Prophet was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen

hundred. We did not give him our pledge to die, but gave the pledge not to run from battle.''

However, Al-Bukhari recorded that Salamah bin Al-Akwa, may Allah be pleased with him, said,

"I gave the pledge to the Messenger of Allah under the tree.''

Yazid asked him, "O Abu Maslamah, to what did you pledge at that time''

Salamah said, "To die!''

Al-Bukhari also collected a Hadith from Salamah bin Al-Akwa that he said,

"I gave my pledge to the Messenger of Allah on the day of **Hudaybiyyah**. I stood to the side and the Messenger said,

يَا سَلَمَةُ أَلَا تُبَايِعُ؟

Why not give the pledge, O Salamah?

and I said, `I did.'

He said, قَبِلْ فَبَايِع Come and give pledge.

I went close to him and gave him my pledge.'''

Salamah was asked, "What was the pledge that you gave then, O Salamah''

Salamah said, "To die.''

Muslim collected this Hadith as well, while Al-Bukhari collected from Abbad bin Tamim that the pledge they gave was to die.

Al-Bayhaqi recorded that Salamah bin Al-Akwa, may Allah be pleased with him said,

"We went to **Al-Hudaybiyyah** with the Messenger of Allah, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep

drinking from it, but its water was barely sufficient for them. The Messenger of Allah sat on its rim, invoked Allah and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the Messenger of Allah called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger said to me,

بَايِعْنِي يَا سَلَمَةَ

Give me the pledge, O Salamah!

I said, `O Allah's Messenger! I have already pledged my pledge in the first group of people.'

He said, وَأَيْضًا Do it again.

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some.

He went on accepting the pledge from the people. When they were about to finish, he said,

أَلَا تُبَايِــعُ يَا سَلَمَةُ؟

Will you not give me your pledge, O Salamah!

I said, `O Allah's Messenger! I have given you the pledge in the beginning and the middle. '

He said, وَأَيْضًا Do it again.

I gave him my pledge for a third time.

The Messenger of Allah asked me,

يَا سَلَمَةُ أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟

Where is the armor that I gave you O Salamah?

I said, `O Allah's Messenger! `Amir met me and I found that he did not have a shield, so I gave it to him.'

The Messenger of Allah laughed and said to me,

إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي

> You are just like the man of old times who said, `O Allah! Give me a dear person who is dearer to me than myself!'

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace.

I used to work for Talhah bin Ubaydullah, may Allah be pleased with him, by providing water for his horse. For taking care of it, Talhah gave me a portion of his food. I had left my family and wealth and migrated to Allah and His Messenger (so I was poor).

After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allah in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley,

`O Emigrants! Ibn Zunaym was killed,'

so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying,

`By He Who has honored the face of Muhammad, if any one of you raises his head, I will strike that which holds his eyes!'

I brought them to the Messenger of Allah, while my uncle Amir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allah. The number of captured idolators swelled to seventy. The Messenger of Allah looked at them and said,

دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاه

Let them go, for theirs will be the initiation of hostilities and its burden.

The Messenger of Allah forgave them and Allah the Exalted and Most Honored said,

وَهُوَ الَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. (48:24)

Muslim collected a narration that is the same or similar.

The Two Sahihs recorded that Sa`id bin Al-Musayyib said,

"My father was among those who gave the pledge to the Messenger of Allah under the tree. He said, `In the following year, we went for **Hajj** and we could not find the tree.' Therefore, if you know where that tree is, then you have more knowledge!''

Abu Bakr Al-Humaydi recorded that Jabir said,

"When the Messenger of Allah called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel.''

Muslim collected this Hadith.

Al-Humaydi also recorded that `Amr said that he heard Jabir say,

"On the day of **Hudaybiyyah**, we were one thousand and four hundred and the Messenger of Allah said to us,

أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْم

Today, you are the best people on the earth.

Jabir went on saying,

"If I still had my sight, I would have shown you the tree.''

Sufyan commented that the Companions later on differed over the location of the tree of **Al-Hudaybiyyah**; the Two Sahihs collected this statement from him.

Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ

None among those who gave the pledge under the tree shall enter Hellfire.

Abdullah bin Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

مَنْ يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيل

He who ascends **Thaniyyah** (i.e. a mountainous pass), the Thaniyyah of Al-Murar, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.

The first to ascend that hill were the horsemen of (the **Ansar** tribe of) Banu Al-Khazraj, then the Muslims followed suit.

The Prophet said,

كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ

All of you will be forgiven, except the owner of the red camel.

We said to him, "Come, let the Messenger of Allah invoke Allah to forgive you,'' but he said, "By Allah! Finding my lost camel is dearer to me than having your companion invoke Allah to forgive me. ''

That man was only looking for his lost camel.

Muslim collected this Hadith from Ubaydullah (from Jabir).

Muslim also recorded that Abu Az-Zubayr heard Jabir say,

"Umm Mubashshir told me that she heard the Messenger of Allah saying, while he was with Hafsah,

لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ

Allah willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.

She said, `No, O Allah's Messenger.'

The Prophet rebuked her but Hafsah said,

وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا

There is not one of you but will pass over it (Hell). (19:71)

but the Prophet responded,

قَدْ قَالَ اللهُ تَعَالَى:

Allah the Exalted said next,

ثُمَّ نُنَجِّى الَّذِينَ اتَّقَواْ وَّنَذَرُ الظَّـلِمِينَ فِيهَا جِثِيّاً

Then We shall save those who had **Taqwa** and We shall leave the wrongdoers therein on their knees. (19:71)

Muslim also narrated that Jabir said,

"A slave of Hatib bin Abi Balta`ah came to the Messenger complaining against Hatib and saying, `O Allah's Messenger! Hatib shall surely enter Hell.'

The Messenger of Allah replied,

كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّة

You lie, he shall never enter the Fire; he participated in **Badr** and **Al-Hudaybiyyah**.

This is why Allah the Exalted said while praising these Companions,

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allah, He will bestow on him a great reward.

Allah the Exalted and Most Honored said in another Ayah,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquility upon them, and He rewarded them with a near victory. (48:18)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الأَعْرَابِ شَغَلَتْنَآ أَمْوَلُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا

48:11 Those of the Bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us.''

يَقُولُونَ بِأَلْسِنَتِهِمْ مَّا لَيْسَ فِى قُلُوبِهِمْ

They say with their tongues what is not in their hearts.

قُلْ فَمَن يَمْلِكُ لَكُمْ مِّنَ اللَّهِ شَيْئاً إِنْ أَرَادَ بِكُمْ ضَرّاً أَوْ أَرَادَ بِكُمْ نَفْعاً

Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit?"

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيراً

Nay, but Allah is Aware of what you do.

بَلْ ظَنَنْتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَداً

48:12 Nay, but you thought that the Messenger and the believers would never return to their families,

وَزُيِّنَ ذَلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْماً بُوراً

and that was made fair seeming in your hearts, and you did think an evil thought and you became a Bura.''

وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ فَإِنَّآ أَعْتَدْنَا لِلْكَـفِرِينَ سَعِيراً

48:13 And whosoever does not believe in Allah and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.

وَلِلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ

48:14 And to Allah belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills.

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

And Allah is Forgiving, Most Merciful.

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-HԃudaybiyyahԃAllah's Warning for Them

Allah informs to His Messenger,

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ...

Those of the Bedouins who lagged behind will say to you:

"Our possessions and our families occupied us, so ask forgiveness for us.''

Allah informs His Messenger of the excuses that the Bedouins who lagged behind would offer him, those Bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allah.

They offered an excuse for lagging behind, as that of being busy -- in their homes and with their wealth! They asked the Messenger of Allah to invoke Allah to forgive them, not because they had faith in the Prophet and his invocation, but to show off and pretend.

This is why Allah the Exalted said about them,

... يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ...

They say with their tongues what is not in their hearts.

Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit?''

Allah says, none can resist what Allah has decided in your case, all praise and honor belong to Him. Allah is the Knower of your secrets and what your hearts conceal, even if you pretend and choose to be hypocritical with us.

This is why Allah the Exalted said,

... بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا (١١)

Nay, but Allah is Ever All-Aware of what you do.

then He said,

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا ...

Nay, but you thought that the Messenger and the believers would never return to their families,

`for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

... وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ ...

and that was made fair seeming in your hearts,

... وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا (١٢)

and you did think an evil thought and you became a people **Bur**. (going for destruction),

according to Abdullah bin Abbas, Mujahid and several others.

Qatadah explained **Bur** to mean, corrupt and some said that it is a word used in the Arabic dialect of the area of Oman.

Allah the Exalted then said,

وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ ...

And whosoever does not believe in Allah and His Messenger,

Allah states here that whoever does not purify his actions outwardly and inwardly for Allah's sake,

... فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا (١٣)

then verily, We have prepared for the disbelievers a blazing Fire.

> then Allah the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed.

Allah said,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belongs the sovereignty of the heavens and the earth.

> Allah the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

... يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

He forgives whom He wills, and punishes whom He wills.

And Allah is Forgiving, Most Merciful. (with those who repent, return and submit to Him with humiliation.)

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ

48:15 Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you.''

يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ

They want to change Allah's Words.

قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ

Say: "You shall not follow us; thus Allah has said beforehand.''

فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا

Then they will say: "Nay, you envy us.''

بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

Nay, but they understand not except a little.

Allah says,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ...

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you.''

Allah characterizes the Bedouins who lagged behind the Messenger of Allah during the **Umrah** of **Hudaybiyyah**, saying that when the Prophet and his Companions later went on to conquer Khyber, the Bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allah the Exalted ordered His Messenger to refuse to give them permission to accompany him, being a punishment that is similar to their error.

Allah has promised those who were present at **Al-Hudaybiyyah** to earn Khyber's war spoils alone, not shared in that with the Bedouins who lagged behind. Therefore, the legislation that Allah gave in this regard was joined to the destiny that He decided, occurring just as He decided.

Allah's statement,

... يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ...

They want to change Allah's Words, (which refers to the promise that Allah gave those who were present at **Al-Hudaybiyyah**),

according to the explanation reported from Mujahid, Qatadah, Juwaybir and which Ibn Jarir preferred.

Allah said,

... قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ...

Say: "You shall not follow us; thus Allah has said beforehand.''

i.e. `when He promised the participants of **Al-Hudaybiyyah** before you asked to join them,'

... فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ...

Then they will say: "Nay, you envy us.''

i.e. `you do not want us to share the war spoils with you,'

... بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

Nay, but they understand not except a little.

i.e. the truth is nothing close to what they claimed, but they understand not.

قُل لِّلْمُخَلَّفِينَ مِنَ الاٌّعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُوْلِى بَأْسٍ شَدِيدٍ تُقَـتِلُونَهُمْ أَوْ يُسْلِمُونَ

48:16 Say to the Bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender.

فَإِن تُطِيعُواْ يُؤْتِكُمُ اللَّهُ أَجْراً حَسَناً وَإِن تَتَوَلَّوْاْ كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَاباً أَلِيماً

Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment.''

لَّيْسَ عَلَى الأٌّعْمَى حَرَجٌ وَلاَ عَلَى الأٌّعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ

48:17 No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأٌّنْهَـرُ

And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow;

وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَاباً أَلِيماً

and whosoever turns back, He will punish him with a painful torment.

Allah conveys the News that there will be Many Cases of Jihad, and that Jihad distinguishes the Ranks of the Believers and exposes the Hypocrites

Allay Say,

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُوْلِي بَأْسٍ شَدِيدٍ ...

Say to the Bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender.

Scholars of Tafsir differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions,

- first, they are the tribe of Hawazin, as Shu`bah narrated from Abu Bishr from Sa`id bin Jubayr, or Ikrimah, or both of them.

Hushaym narrated this explanation from Abu Bishr, from both Sa`id bin Jubayr and Ikrimah.

Qatadah, as narrated from him in one version, held the same view.

- The second view is that these people are the tribe of Thaqif, according to Ad-Dahhak.

- The third view is that they are Banu Hanifah, according to Juwaybir and Az-Zuhri, as Muhammad bin Ishaq narrated from him.

Similar was narrated from Sa`id bin Jubayr and Ikrimah.

- The fourth opinion is that they are the Persians, according to Ali bin Abi Talhah who reported that from Abdullah bin Abbas.

This is also the view of Ata', Mujahid, and Ikrimah.

- Ka`b Al-Ahbar said that they are the Romans, while Ibn Abi Layla, Ata, Al-Hasan and Qatadah -- in a different narration from him, said that they are the Persians and Romans.

Mujahid also said that they are the idolators.

In another narration Mujahid said, "They are men given to great warfare,'' and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarir.

Allah's statement,

... تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ...

Then you shall fight them, or they shall surrender.

means, `you are called to fight them in **Jihad**, through constant warfare, until you become

victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.'

Allah the Exalted and Most Honored said next,

... فَإِن تُطِيعُوا ...

Then if you obey,

i.e. `if you accept the call to **Jihad** and prepare for it and fulfill your duty in this regard,'

... يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ ...

Allah will give you a fair reward; but if you turn away as you turned away before,

i.e. `on the day of **Al-Hudaybiyyah**, when you were called to **Jihad**, yet lagged behind,'

... يُعَذِّبْكُمْ عَذَابًا أَلِيمًا (١٦)

He will punish you with a painful torment.

Acceptable Reasons for not joining Jihad

Allay Says,

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ...

No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick.

Allah then mentions the legal reasons that allow one to be excused from joining the **Jihad**, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends.

Allah the Exalted and Most honored then said, while ordaining joining the **Jihad** and obeying Allah and His Messenger,

... وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ ...

And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back, (from joining the **Jihad** and busies himself in his livelihood),

... يُعَذِّبْهُ عَذَابًا أَلِيمًا (١٧)

He will punish him with a painful torment.

> i.e. in this life with humiliation and in the Hereafter with the Fire. Allah the Exalted has the best knowledge.

لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

48:18 Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree,

فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَـبَهُمْ فَتْحاً قَرِيباً

He knew what was in their hearts, and He sent down As-Sakinah upon them, and He rewarded them with a near victory.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا

48:19 And abundant spoils that they will capture.

وَكَانَ اللَّهُ عَزِيزاً حَكِيماً

And Allah is Ever All-Mighty, All-Wise.

Good News to the Participants of the Ridwan Pledge of Allah's Pleasure and earning Spoils of War

Allay Says,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ...

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree,

Allah declares that He is pleased with the believers who gave the pledge to the Messenger of Allah under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a **Samurah** tree, located in the area of **Hudaybiyyah**.

Al-Bukhari narrated from Tariq that Abdur-Rahman said,

"I went on **Hajj** and passed by people praying and asked, \`What is this **Masjid**'

They said, \`This is the tree where the Messenger of Allah took the pledge of **Ar-Ridwan**.'

So, I went to Sa\`id bin Al-Musayyib and told him. Sa\`id said,

\`My father told me that he was among those who gave their pledge to the Messenger of Allah under the tree. My father said:

The following year, when we went out, we forgot its place and could not agree which tree it was.'

Sa\`id said, \`The Companions of Muhammad forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'''

Allah said,

... فَعَلِمَ مَا فِي قُلُوبِهِمْ ...

He knew what was in their hearts,

meaning, of truthfulness, trustworthiness, obedience and adherence,

... فَأَنزَلَ السَّكِينَةَ ...

and He sent down **As-Sakinah**, (calmness and tranquility),

... عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (١٨)

upon them, and He rewarded them with a near victory.

i.e. in reference to the goodness that Allah the Exalted and Most Honored caused to happened to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khyber and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allah the Exalted said,

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٩)

And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ

48:20 Allah has promised you abundant spoils that you will capture, and He has hastened for you this,

وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ

and He has restrained the hands of men from you, that it may be a sign for the believers,

وَيَهْدِيَكُمْ صِرَطاً مُّسْتَقِيماً

and that He may guide you to the straight path.

وَأُخْرَى لَمْ تَقْدِرُواْ عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

48:21 And other (victories) which are not yet within your power; indeed Allah encompasses them.

وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيراً

And Allah is Ever Able to do all things.

وَلَوْ قَـتَلَكُمُ الَّذِينَ كفَرُواْ لَوَلَّوُاْ الاٌّدْبَـرَ ثُمَّ لاَ يَجِدُونَ وَلِيّاً وَلاَ نَصِيراً

48:22 And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.

سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً

48:23 That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.

وَهُوَ الَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

48:24 And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيراً

And Allah sees what you do.

Good News of abundant Spoils of War

Mujahid said that Allah's statement,

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا ...

Allah has promised you abundant spoils that you will capture,

refers to the spoils that Muslims earned up until this time, while,

... فَعَجَّلَ لَكُمْ هَذِهِ ...

and He has hastened for you this,

means, the conquest of Khyber.

Al-`Awfi reported that Ibn Abbas said, فَعَجَّلَ لَكُمْ هَذِهِ (and He has hastened for you this), means,

"The peace treaty of **Al-Hudaybiyyah**."

Allah said,

... وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ ...

and He has restrained the hands of men from you,

meaning, `no harm that your enemies had planned against you, both fighting and warfare, touched you. Allah also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

... وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ ...

that it may be a sign for the believers,

with which they take heed and understand.

Verily, Allah the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allah is truly the Knower of the

consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though these decisions might look unfavorable outwardly,

وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

It may be that you dislike a thing that is good for you. (2:216).

Allah said,

... وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا (٢٠)

and that He may guide you to the straight path.

i.e. on account of your obeying His commands and adhering by His orders by following the path of His Messenger ,

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allah the Exalted and Most Honored,

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢١)

And other (victories) which are not yet within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allah will make them within your reach and indeed He compasses all these victories for your benefit.

Surely, Allah the Exalted provides provisions and sustenance for His servants who have **Taqwa**, from resources they could never imagine.

Scholars of Tafsir differ over the reference to other war spoils mentioned here.

Al-`Awfi reported that Ibn Abbas said that it refers to the conquest of Khyber.

This meaning is sound according to the Ayah, فَعَجَّلَ لَكُمْ هَذِهِ (and He has hastened for you this), which refers to the treaty of **Al-Hudaybiyyah**.

This is view of Ad-Dahhak, Muhammad bin Ishaq and Abdur-Rahman bin Zayd bin Aslam.

Qatadah said that this part of the Ayah refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarir.

Ibn Abi Layla and Al-Hasan Al-Basri said that it refers to victories over the Persians and the Romans, while Mujahid said that it refers to every victory and all spoils of war, until the Day of Resurrection.

Abu Dawud At-Tayalisi recorded that Ibn Abbas commented on the Ayah, وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا (And other (victories) which are not yet within your power; indeed Allah compasses them),

"They are the victories that are continuing until this day.''

Had Makkah's Disbelievers fought at Al-Hudaybiyyah, They would have retreated in Defeat

Allah said,

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٢٢)

And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.

Allah the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allah would have given victory to His Messenger and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the

battlefield and fled. They would not have found any helper or supporter, because they were fighting Allah, His Messenger and His Faithful Party.

Allah the Exalted and Most Honored said,

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٢٣)

That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.

means this is the way Allah deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allah gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allah the Exalted helped His loyal faithful supporters during the battle of **Badr** and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed.

Allah the Exalted and Most Honored said,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٢٤)

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.

Allah the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allah restrained the hands of the believers and they did not fight the idolaters near **Al-Masjid Al-Haram**. Rather, Allah saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter.

We stated a Hadith from Salamah bin Al-Akwa` in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allah, who looked at them and said,

أَرْسِلُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاه

Release them, so that they earn the burden of starting hostilities and its infamy.

Thereafter, Allah the Exalted and Most Honored sent down this Ayah about that incident, وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم (And He it is Who has withheld their hands from you and your hands from them...).

Imam Ahmad recorded that Anas bin Malik said,

"On the day of Hudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan`im to ambush the Messenger of Allah. The Messenger invoked Allah against them, and they were taken prisoners.''

Affan added,

"The Messenger pardoned them, and this Ayah was later on revealed,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them).''

Muslim, Abu Dawud in his Sunan and At-Tirmidhi and An-Nasa'i, in the Tafsir section of their Sunan, collected this Hadith.

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ

48:25 They are those who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice.

وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُمْ مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ

Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge,

لِّيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَآءُ

that Allah might bring into His mercy whom He wills --

لَوْ تَزَيَّلُواْ لَعَذَّبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَاباً أَلِيماً

if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.

إِذْ جَعَلَ الَّذِينَ كَفَرُواْ فِى قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَـهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

48:26 When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, -- then Allah sent down His calmness and tranquility upon His Messenger and upon the believers,

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

and made them stick to the word of Taqwa; and they were well entitled to it and worthy of it.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً

And Allah is the All-Knower of everything.

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allah the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger,

هُمُ الَّذِينَ كَفَرُوا ...

They are those who disbelieved,

i.e. they are indeed the disbelievers,

... وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ ...

and hindered you from **Al-Masjid Al-Haram**,

i.e. `even though you are its people and more worthy of being responsible for it,'

... وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ ...

and detained the sacrificial animals, from reaching their place of sacrifice.

i.e. they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allah willing.

Allah the Exalted and Most Honored said,

... وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاء مُّؤْمِنَاتٌ ...

Had there not been believing men and believing women,

> i.e. `living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.'

Allah's statement,

... لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ ...

whom you did not know, that you may kill them and on whose account a sin would have been committed by you, (an evil and erroneous act),

... بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاء ...

without (your) knowledge, that Allah might bring into His mercy whom He wills,

> that Allah might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islam.

Allah the Exalted and Most Honored said,

... لَوْ تَزَيَّلُوا ...

if they had been apart,

> i.e. if the disbelievers and the believers who were living among them had been apart,

... لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (٢٥)

We verily, would have punished with painful torment those of them who disbelieved.

`We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.'

Allah the Exalted and Most Honored said,

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ...

When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance,

i.e. when they refused to write (in the treaty document), `In the Name of Allah, the Most Gracious, the Most Merciful,' and, `These are the terms agreed on by Muhammad, Allah's Messenger,'

... فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى ...

then Allah sent down His calmness and tranquility upon His Messenger and upon the believers and made them stick to the word of **Taqwa**;

the word of **Taqwa** refers to sincerity, according to Mujahid.

Ata' bin Abi Rabah commented,

"None has the right to be worshipped but Allah, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything.''

Yunus bin Bukayr said that Ibn Ishaq narrated from Az-Zuhri, from `Urwah, from Al-Miswar, commenting on, وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى (and made them stick to the word of Taqwa;)

"`**La ilaha illallah**, alone without partners.''

... وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٢٦)

and they were well entitled to it and worthy of it.

And Allah is the All-Knower of everything.

The Hadiths that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed

Al-Bukhari, may Allah have mercy with him, recorded in his Sahih in `Book of Conditions' that Al-Miswar bin Makhramah and Marwan bin Al-Hakam, both narrated attesting to the truthfulness of the other,

"Allah's Messenger set out at the time of **Al-Hudaybiyyah** with several hundred of his Companions. When he reached **Dhul-Hulayfah**, he had the sacrificial animals garlanded and marked and resumed the state of **Ihram** for **Umrah**. He then sent several men from the tribe of Khuza`ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtat, his advance regiment came back and said,

`The Quraysh have gathered their forces against you, including Al-Ahabish tribes. They are intent on fighting you, stopping you, and preventing you.'

The Messenger said,

أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ،

أَتُرَوْنَ أَنْ نَمِيلَ عَلَى عِيَالِهِمْ وَذَرَارِيِّ هؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ؟

Give me your opinion, O people!

Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?''

in another narration, the Prophet said,

أَتُرَوْنَ أَنْ نَمِيلَ عَلَى ذَرَارِيِّ هؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْزُونِين

Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allah would have diminished the idolator forces. Or we leave them to grieve!''

In another narration, the Prophet said,

فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ،

وَإِنْ نَجَوْا يَكُنْ عُنُقًا قَطَعَهَا اللهُ عَزَّ وَجَلَّ.

أَمْ تُرَوْنَ أَنْ نَؤُمَّ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاه

If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allah the Exalted and Most Honored has cut off.

Or, should we head towards the House and if anyone prevents us from reaching it we would fight them.

"Abu Bakr, may Allah be pleased with him, said,

"O, Allah's Messenger!

You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him.''

In another narration, Abu Bakr said,

"Allah and His Messenger know that we only came to perform **Umrah** not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him.''

The Prophet said, **فَرُوحُوا إِذَن** (Go forth then).

In another narration, the Prophet said, **فَامْضُوا عَلَى اسْمِ اللهِ تَعَالَى** (Go forth, in the Name of Allah, the Exalted).

When they proceeded for a distance, the Prophet said,

إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِين

Khalid bin Al-Walid is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.

By Allah, Khalid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh.

The Prophet went on advancing until he reached the **Thaniyyah** (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet sat down. The people tried their best to cause her to rise, but it was in vain. So, they said,

`**Al-Qaswa** has become stubborn! **Al-Qaswa** has become stubborn!'

The Prophet said,

مَا خَلَأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ

Al-Qaswa has not become stubborn; for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.

Then he said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِّي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا

By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allah, the Exalted, I will grant it to them.

The Prophet then rebuked the she-camel and she got up. The Prophet changed his direction, until he dismounted at the farthest end of **Al-Hudaybiyyah**.

There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allah's Messenger.

The Prophet took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allah, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqa' Al-Khuza`i came with some people from his tribe, Khuza`ah. They were the advisers of Allah's Messenger who would keep no secret from him and were from the people of Tihamah. Budayl said,

`I left (the tribes of) Ka`b bin Lu'ay and `Amir bin Lu'ay residing at the abundant water of **Al-Hudaybiyyah**. They had milk camels with them, intending to wage war against you and prevent you from visiting the **Ka`bah**.'

Allah's Messenger said,

إِنَّا لَمْ نَجِيءْ لِقِتَالِ أَحَدٍ، وَلَكِنْ جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهَكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْتُهُمْ مُدَّةً وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هذَا حَتَّى تَنْفَرِدَ سَالِفَتِي أَوْ لَيُنْفِذَنَّ اللهُ أَمْرَه

We have not come to fight anyone, but to perform **Umrah**. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but

(I am sure) Allah will definitely make His cause victorious.

Budayl said, `I will inform them of what you have said.'

So, he set off until he reached Quraysh and said, `We have come from that man whom we heard saying something which we will disclose to you, if you should like.'

Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, `Relate what you heard him saying.'

Budayl said, `I heard him saying such and such,' relating what the Prophet had told him.

Urwah bin Mas`ud stood up and said, `O people! Aren't you the sons?'

They said, `Yes.'

He added, `Am I not the father?'

They said, `Yes.'

He said, `Do you mistrust me?'

They said, `No.'

He said, `Don't you know that I invited the people of Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me?'

They said, `Yes.'

He said, `Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.'

They said, `You may meet him.'

So, he went to the Prophet and started talking to him. The Prophet said the same to him as he had to Budayl bin Warqa.

Then Urwah said, `O Muhammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away leaving you alone.'

Hearing that, Abu Bakr verbally abused him and said, `Go suck Al-Lat's womb! Are you saying we would run and leave the Prophet alone?'

Urwah said, `Who is that man?'

They said, `He is Abu Bakr.'

Urwah said to Abu Bakr, `By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.'

Urwah kept on talking to the Prophet and seizing the Prophet's beard as he was talking, while Al-Mughirah bin Shu`bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwah stretched his hand towards the beard of the Prophet, Al-Mughirah would hit his hand with the handle of the sword and say, `Remove your hand from the beard of Allah's Messenger.'

Urwah raised his head and asked, `Who is that?'

The people said, `He is Al-Mughirah bin Shu`bah.'

Urwah said, `O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

> Before embracing Islam, Al-Mughirah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islam. The Prophet said to him,

مَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍأَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأ

> As regards to your Islam, I accept it, but as for the property I do not take anything of it.

Urwah then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect.

Urwah returned to his people and said,

> `O people!
>
> By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi. Yet, by Allah! I have never seen any of them respected by his courtiers, as much as, Muhammad is respected by his companions.
>
> By Allah, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinanah said, `Allow me to go to him,' and they allowed him. When he approached the Prophet and his Companions, Allah's Messenger said,

هذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوهَا لَه

He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.

So, the sacrificial camels were brought before him and the people received him while they were reciting **Talbiyah**. When he saw that scene, he said, `Glorified is Allah! It is not fair to prevent these people from visiting the **Ka`bah**.'

When he returned to his people, he said, `I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the **Ka`bah**.'

Another person called Mikraz bin Hafs stood up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said,

هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِر

Here is Mikraz and he is a vicious man.

Mikraz started talking to the Prophet and as he was talking, Suhayl bin `Amr came.''

Ma`mar said that Ayyub said to him that Ikrimah said,

"When Suhayl bin `Amr came, the Prophet said,

قَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُم

Now the matter has become easy for you.''

Ma`mar said that Az-Zuhri narrated,

"When Suhayl bin `Amr came, he said to the Prophet, `Please conclude a peace treaty with us.'

So, the Prophet called Ali bin Abi Talib and said to him,

اكْتُبْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيم

Write: In the Name of Allah, **Ar-Rahman, Ar-Rahim**.

Suhayl bin `Amr said, `As for **Ar-Rahman**, by Allah, I do not know what it means. So write: By Your Name, O Allah, as you used to write previously.'

The Muslims said, `By Allah, we will not write except: By the Name of Allah, **Ar-Rahman, Ar-Rahim**.'

The Prophet said,

اكْتُبْ بِاسْمِكَ اللّٰهُمَّ

Write: "In Your Name O Allah.''

Then he dictated,

هٰذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ الله

This is a peace treaty, which Muhammad, Allah's Messenger has concluded.

Suhayl said, `By Allah, if we knew that you are Allah's Messenger, we would not prevent you from visiting the **Ka`bah**, and would not fight with you. So, write: Muhammad bin Abdullah.'

The Prophet said to him,

وَاللهِ إِنِّي لَرَسُولُ اللهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ بْنُ عَبْدِالله

By Allah! I am the Messenger of Allah even if your people do not believe me. Write: "Muhammad bin Abdullah.''

Az-Zuhri continued,

"The Prophet accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allah, the Exalted.''

The Hadith continues,

"The Prophet said to Suhayl,

عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِه

On the condition that you allow us to visit the House so that we may perform **Tawaf** around it.

Suhayl said, `By Allah, we will not, so as not to give the Arabs a chance to say that we have yielded to your pressure, but we will allow you next year.'

So, the Prophet had that written.

Then Suhayl said, `We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.'

The Muslims protested, `Glorified be Allah! How can a person be returned to the idolators after he has become a Muslim?'

While they were in this state Abu Jandal bin Suhayl bin `Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims.

Suhayl said, `O Muhammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.'

The Prophet said,

إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْد

The peace treaty has not been written yet.

Suhayl said, `Then by Allah, I will never conduct peace with you.'

The Prophet said, **فَأَجِزْهُ لِي** (Release him to me), and Suhayl responded, `I will never allow you to keep him.'

The Prophet said, **بَلَى فافْعَل** (Yes, do).

He said, `I will not.'

Mikraz said, `We allow you (to keep him).'

Abu Jandal said, `O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?'

Abu Jandal had been tortured severely for the cause of Allah, the Exalted and Most Honored.

Umar bin Al-Khattab said, `I went to the Prophet and said: Aren't you truly the Messenger of Allah?'

The Prophet said, بَلَى (Yes, indeed).

I said, `Isn't our cause just and the cause of the enemy unjust?'

He said, بَلَى (Yes).

I said, `Then why should we be humble in our religion?'

He said,

إِنِّي رَسُولُ اللهِ وَلَسْتُ أَعْصِيهِ وَهُوَ نَاصِرِي

> I am Allah's Messenger and I do not disobey Him, and He will make me victorious.

I said, `Didn't you tell us that we would go to the **Ka`bah** and perform **Tawaf** around it?'

He said,

بَلَى أَفَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟

Yes, but did I tell you that we would visit the **Ka`bah** this year?

I said, `No.'

He said,

فَإِنَّكَ آتِيهِ ومُطَّوِّفٌ بِه

So you will visit it and perform **Tawaf** around it.

Umar further said,

`I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allah's Prophet?'

He replied, `Yes.'

I said, `Is not our cause just and the cause of our enemy unjust?'

He said, `Yes.'

I said, `Then why should we be humble in our religion?'

He said,

`O you man!

> Indeed, he is Allah's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allah, he is on the right path.'

I said, `Was he not telling us that we would go to the **Ka`bah** and perform **Tawaf** around it?'

He said, `Yes, but did he tell you that you would go to the **Ka`bah** this year?'

I said, `No.'

He said, `You will go to the **Ka`bah** and perform **Tawaf** around it.'

Az-Zuhri said,

> "Umar, may Allah be pleased with him, said, `I performed many good deeds as expiation for the improper questions I asked them.'"

When the writing of the peace treaty was concluded, Allah's Messenger said to his Companions,

قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا

Get up and slaughter your sacrifices and have your heads shaved.

By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said,

`O Prophet of Allah!

Do you want your order to be carried out Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.'

The Messenger of Allah went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head.

Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush -- and sadness -- that there was a danger of killing each other. Then some believing women came and Allah the Exalted and most Honored revealed the following Ayat,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ

O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if

> you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowry). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women as wives ... (60:10)

Umar then divorced two of his wives, who were disbelievers. Later on Mu`awiyah bin Abu Sufyan married one of them, and Safwan bin Umayyah married the other.

When the Prophet returned to Al-Madinah, Abu Basir, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet,

`Abide by the promise you gave us.'

So, the Prophet handed him over to them. They took him out (of Al-Madinah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Basir said to one of them, `By Allah, O, so-and-so, I see you have a fine sword.'

The other drew it out (of its sheath) and said, `Yes, by Allah, it is very fine and I have tried it many times.'

Abu Basir said, `Let me have a look at it.'

When the other gave the sword to Abu Basir, he struck him with it until he died. His companion ran away until he reached Al-Madinah, entering the Masjid running.

When Allah's Messenger saw him he said, لَقَدْ رَأى هذَا ذُعْرًا (This man appears to have been frightened).

When he reached the Prophet he said, `My companion has been murdered, by Allah, and I would have been murdered too.'

Abu Basir came and said, `O Allah's Messenger, by Allah! Allah has made you fulfill your obligations by returning me to them, but Allah the Exalted has saved me from them.'

The Prophet said,

وَيْلُ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَد

> Woe to his mother! What an excellent war kindler he would be, if he only have supporters.

When Abu Basir heard this from the Prophet, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Basir.

Thereafter, whenever a man from Quraysh embraced Islam he would follow Abu Basir until they formed a strong group. By Allah, whenever they heard about a caravan of the Quraysh heading towards Ash-Sham (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet requesting him for the sake of Allah and kith and kin to send for (Abu Basir and his companions) promising that whoever among them came to the Prophet, would be secure. So, the Prophet sent for them and Allah the Exalted and Most Honored revealed the following Ayat,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاء مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاء لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ...

> And He it is Who has withheld their hands from you and your hands from them in the midst of

Makkah, after He had made you victors over them. And Allah sees what you do.

They are those who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills -- if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.

When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, -- (48:24-26)

Their pride and haughtiness was that they did not confess that Muhammad was the Prophet of Allah, refused to write, `In the Name of Allah, **Ar-Rahman, Ar-Rahim**,' and prevented Muslims from visiting the **Ka`bah**.''

This is the narration Al-Bukhari collected in the Book of Tafsir, **`Umrat Al-Hudaybiyyah**, **Hajj**, and so forth.

Allah is the Only One sought for help, all reliance is on Him alone and there is no might or strength except from Allah, the Almighty, the All-Wise.

Al-Bukhari narrated in the Book of Tafsir that Habib bin Abi Thabit said that he went to Abu Wa'il asking him about something and he said,

"We were at **Siffin**, when a man said, `Do you not see those who call to Allah's Book?'

Ali bin Abi Talib said, `Yes.'

Sahl bin Hunayf said, `Do not feel certain in the reliability of your own opinions! On the day of

Hudaybiyyah, the day the treaty of peace was signed between the Prophet and idolators, had we found a chance to fight, we would have done so.'

Umar came (to the Prophet) and said, `Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?'

He said, `Yes.'

Umar said, `Why then should we be humble with regards to the cause of our religion? Why should we go back before Allah decides in the matter between us (between Muslims and the idolators)?'

The Prophet said,

يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللهِ ولَنْ يُضَيِّعَنِي اللهُ أَبَدًا

> O son of Al-Khattab!
>
> I am Allah's Messenger and He will never abandon me.

Umar left while feeling angry and soon went to Abu Bakr and said,

`O Abu Bakr!

Are we not on the true cause and they are on falsehood?'

Abu Bakr said,

> `O son of Al-Khattab! He is Allah's Messenger and Allah will never abandon him.'

Surah **Al-Fath** was later revealed.'''

Al-Bukhari collected this Hadith in several other parts of his Sahih, and so did Muslim and An-Nasa'i using various chains of narration from Abu Wa'il, Sufyan bin Salamah, from Sahl bin Hunayf.

Some of these narrations read,

> "O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allah's Messenger, had I had the chance.''

In yet another narration,

> "Surah **Al-Fath** was revealed and the Messenger of Allah called Umar bin Al-Khattab and recited it to him.''

Imam Ahmad recorded that Anas said,

"Quraysh resorted to peace with the Prophet. Suhayl bin `Amr was among the idolators then. The Prophet said to Ali,

اكْتُبْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم

Write: "In the Name of Allah, the Most Gracious, the Most Merciful.''

Suhayl said, `We do not know the meaning of: In the Name of Allah, **Ar-Rahman Ar-Rahim**. However, write what we do know: In Your Name, O Allah!'

The Messenger said,

اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ الله

Write: "From Muhammad, Allah's Messenger,''

and Suhayl said, `If we knew that you are Allah's Messenger, we would have followed you. However, write your name and the name of your father.'

The Prophet said,

اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِالله

Write: "From Muhammad son of Abdullah.''

They set the terms with the Prophet that,

> `If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.'

Ali said, `O Allah's Messenger! Should I write this,' and the Prophet said,

نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ الله

Yes. Surely, those who revert from our side and go to them, then may Allah cast them away.

Muslim also collected this Hadith.

Ahmad recorded that Abdullah bin Abbas said,

"When Al-Haruriyyah rebelled, they set a separate camp for their group. I said to them, `On the day of **Al-Hudaybiyyah**, the Messenger of Allah agreed to conduct peace with the idolators. He said to Ali,

اكْتُبْ يَا عَلِيُّ، هذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ الله

Write, O `Ali: "These are the terms agreed to by Muhammad, Allah's Messenger."'

The idolators said, `If we knew that you are Allah's Messenger, we would not have fought you.'

Allah's Messenger said,

امْحُ يَا عَلِيُّ،

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ،

امْحُ يَا عَلِيُّ وَاكْتُبْ: هذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِالله

O Ali! Erase it.

O Allah! You know that I am Your Messenger.

O Ali! Erase it and write instead:

"These are the peace terms agreed to by Muhammad bin Abdullah.''

By Allah, Allah's Messenger is better than Ali, and the Messenger erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this?'

They said, `Yes.'''

Abu Dawud also collected a similar narration.

Imam Ahmad recorded that Abdullah bin Abbas said,

"On the day of **Hudaybiyyah**, the Messenger of Allah slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring.''

لَّقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ

48:27 Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth.

لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَآءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لاَ تَخَافُونَ

Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear.

فَعَلِمَ مَا لَمْ تَعْلَمُواْ فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحاً قَرِيباً

He knew what you knew not, and He granted besides that a near victory.

هُوَ الَّذِى أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

48:28 He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions.

وَكَفَى بِاللَّهِ شَهِيداً

And All-Sufficient is Allah as a Witness.

Allah has indeed fulfilled the True Vision which He showed to His Prophet

In a dream, the Messenger of Allah saw himself entering Makkah and performing **Tawaf** around the House. He told his Companions about this dream when he was still in Al-Madinah. When they went to Makkah in the year of **Al-Hudaybiyyah**, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madinah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. Umar bin Al-Khattab asked about this, saying, "Haven't you told us that we will go to the House and perform **Tawaf** around it?'' The Prophet said,

بَلَى أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ عَامَكَ هذَا؟

Yes. Have I told you that you will go to it this year?

Umar said, "No.''

The Prophet said,

فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِه

Then you will go to it and perform **Tawaf** around it.

Umar received the same answer from Abu Bakr As-Siddiq, letter for letter. This is why Allah the Exalted and Most honored said,

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاء اللَّهُ ...

Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter **Al-Masjid Al-Haram**, if Allah wills, (and He willed that this matter shall certainly occur),

... آمِنِينَ ...

secure,)means, `upon your entering),'

... مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ ...

(some) having your heads shaved, and (some) having your hair cut short,

> i.e. and some of them indeed had their head hair shaved, while some of them had their head hair shortened.

The Two Sahihs recorded that the Messenger of Allah said,

> رَحِمَ اللهُ الْمُحَلِّقِين
>
> O Allah! Be merciful to those who have their head shaved.
>
> The people said, "O Allah's Messenger! And (invoke Allah for) those who get their hair cut short.''
>
> He said,
>
> رَحِمَ اللهُ الْمُحَلِّقِين
>
> O Allah! Be merciful to those who have their head shaved.
>
> The people said, "O Allah's Messenger! And those who get their hair cut short.''
>
> The Prophet said,
>
> رَحِمَ اللهُ الْمُحَلِّقِين
>
> O Allah! Be merciful to those who have their head shaved.

The people said, "O Allah's Messenger! And those who get their hair cut short.''

The Prophet said (the third or the fourth time),

وَالْمُقَصِّرِين

And to those who get their hair cut short.

Allah said,

... لَا تَخَافُونَ ...

having no fear,

indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the Umrah performed the following year, on the seventh year of **Hijrah** during the month of **Dhul-Qa`dah**.

When the Messenger left from **Al-Hudaybiyyah**, during the month of **Dhul-Qa`dah** (the sixth year of **Hijrah**), he went back to Al-Madinah. He remained in Al-Madinah during the months of **Dhul-Hijjah** and **Al-Muharram**. In **Safar**, he marched forth to Khyber, and Allah opened that city for him, partly by force and partly by its people surrendering to him. Khyber was a wealthy province that had abundant date trees and vegetation. The Prophet hired the (defeated) Jews of Khyber to attend to a part of its green fields and divided the province among those who attended **Al-Hudaybiyyah** with him. No one else except those Companions took part in attacking Khyber, except Jafar bin Abi Talib, who came back with his companions from Ethiopia. Abu Musa Al-Ash`ari and his people also attended that battle. None of them were absent except Abu Dujanah Simak bin Kharashah, according to Ibn Zayd. This fact is well recorded in (the Books of) history.

The Prophet then returned to Al-Madinah. When the month of **Dhul-Qa`dah** came, the seventh year of **Hijrah**, the Prophet went to Makkah for Umrah accompanied by those who were with him at **Al-**

Hudaybiyyah. He resumed **Ihram** from **Dhul-Hulayfah** and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet and his Companions started reciting the **Talbiyah** aloud. When they came close to Marr Az-Zahran, he sent Muhammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allah would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet made camp in the area of Marr Az-Zahran, where he was close enough to see the idols that were erected all around the **Haram**, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya`jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet was still on the way to Makkah, the Quraysh sent Mikraz bin Hafs who said, "O Muhammad! We never knew you to be one who betrays his promises.''

The Prophet said, وَمَا ذَاك Why do you say that?

Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears.''

The Prophet said,

لَمْ يَكُنْ ذلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجَج

I did not do that, I sent all that to the valley of Ya`jaj.

Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises.''

The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allah and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allah and his Companions.

The Messenger entered Makkah with his Companions while reciting the **Talbiyah**. The Prophet sent the sacrificial animals to **Dhu Tuwa** while riding his camel, **Al-Qaswa**', the same camel he was riding on the day of **Hudaybiyyah**. Abdullah bin Rawahah, from Al-Ansar, was holding the bridle of the Prophet's camel and repeating this poem,

> "In the Name of He, other than Whose religion there is no true religion, In the Name of He, Whom Muhammad is His Messenger, O children of the disbelievers, stay out of his way, For today, we shall impose on you the fulfillment of its interpretation, Just as we fought with you to accept its revelation, Severe fighting that removes the heads from where they rest, And overwhelms the companion from attending to his companion, **Ar-Rahman** has sent down in His revelation, In pages that are being recited before His Messenger, That the best death is that which occurs in His cause, So, O Lord, I believe in its statements.''
>
> This story is collected from various narrations.

Imam Ahmad recorded that Abdullah bin Abbas said,

> "When Allah's Messenger and his Companions came to Makkah, the fever of Yathrib (Al-Madinah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madinah). The idolators sat in the area close to Al-Hijr. Allah conveyed to His Prophet what the idolators said, so he ordered his Companions to do **Ramal** in the first three rounds, so that the idolaters witness their strength.
>
> The Companions did **Ramal** the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them.

The Prophet did not order them to do **Ramal** in all the rounds of **Tawaf** out of pity for them. The idolators commented,

`Are these the people whom you claimed were weakened by the fever? They are stronger than so-and-so!'''

The Two Sahihs also recorded this Hadith.

In another narration,

"Allah's Messenger and his Companions came (to Makkah) on the morning of the fourth day of **Dhul-Qa`dah**. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madinah). So, the Prophet ordered his Companions to do **Ramal** in the first three rounds of **Tawaf**. The Prophet did not order them to do **Ramal** in all the rounds of **Tawaf** out of pity for them.''

Al-Bukhari recorded that Ibn Abbas said,

"In the year when the Prophet came as stipulated by the peace treaty, he said, `Perform **Ramal**.' So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu`ayqi`an.''

Ibn Abbas said,

"Allah's Messenger performed **Tawaf** of the **Ka`bah** and the **Sa`y** at **As-Safa** and **Al-Marwah** to show his strength to the idolators.''

Al-Bukhari recorded that Abdullah bin Umar said,

"Allah's Messenger set out for **Umrah**, but the Quraysh idolators prevented him from reaching the **Ka`bah**. So, he slaughtered his sacrifice, got his head shaved at **Al-Hudaybiyyah**, agreed to a formal pact with them that he would perform **Umrah** the following year, would not carry

weapons against them, except swords and would not stay in Makkah, except for the period they allowed.

The Prophet performed the **Umrah** in the following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he departed.''

Allah's statement,

... فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا (٢٧)

He knew what you knew not, and He granted besides that a near victory.

means, Allah the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of **Al-Hudaybiyyah**, He knew that which you had no knowledge of, **فَجَعَلَ مِن دُونِ ذَلِكَ** (and He granted besides that) `before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ ...

He it is Who has sent His Messenger with guidance and the religion of truth,

with beneficial knowledge and righteous good deeds.

Indeed, the Islamic **Shari`ah** has two factors, knowledge and deeds. The true religious

knowledge is by definition true, and the accepted Islamic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

... لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ...

that He may make it superior to all religions.

i.e. all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

... وَكَفَى بِاللَّهِ شَهِيدًا (٢٨)

And All-Sufficient is Allah as a Witness.

that Muhammad is His Messenger and that He will grant him victory. Allah the Exalted and Most Honored has the best knowledge.

مُّحَمَّدٌ رَّسُولُ اللَّهِ

48:29 Muhammad is the Messenger of Allah.

وَالَّذِينَ مَعَهُ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

And those who are with him are severe against disbelievers, and merciful among themselves.

تَرَاهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً

You see them bowing falling down prostrate, seeking reward from Allah and acceptance.

سِيمَـهُمْ فِى وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِى التَّوْرَاةِ

The mark of them is on their faces from the traces of prostration. This is their description in the Tawrah.

وَمَثَلُهُمْ فِى الإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ

But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ مِنْهُم مَّغْفِرَةً وَأَجْراً عَظِيماً

Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.

Qualities of the Faithful Believers and Their Refinement

Allah declares that without doubt, Muhammad is truly His Messenger,

مُّحَمَّدٌ رَّسُولُ اللَّهِ ...

Muhammad is the Messenger of Allah. (and this quality includes every beautiful description).

Allah praises the Companions of the Messenger, may Allah be pleased with them all,

... وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ...

And those who are with him are severe against disbelievers, merciful among themselves.

just as He, the Exalted and Most Honored, said in another Ayah,

فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَـفِرِينَ

Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers. (5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allah the Exalted said in another Ayah,

يَأَيُّهَا الَّذِينَ ءَامَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُواْ فِيكُمْ غِلْظَةً

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you. (9:123)

The Prophet said,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ

The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.

The Prophet also said,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

A believer to another believer is like a building whose different parts enforce each other.

Then he clasped his hands with his fingers interlaced.

Both of these Hadiths were collected in the Sahih.

Allah the Exalted and Most Honored said,

... تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ...

You see them bowing and falling down prostrate, seeking reward from Allah and acceptance.

> Allah describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allah the Exalted and Most Honored in the prayer, awaiting His generous reward alone.
>
> Allah's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward.
>
> Allah said,
>
> وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ
>
> But the greatest bliss is the acceptance by Allah. (9: 72)

The statement of Allah the Exalted next,

... سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ...

The mark of them is on their faces from the traces of prostration.

refers to graceful appearance, according to Ibn Abbas as reported from him by Ali bin Abi Talhah.

Mujahid and several others explained:

> "It means, humbleness and reverence.''

Some said,

> "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts.''

The Leader of the faithful, Uthman bin Affan said,

"Everyone who hides a secret, then Allah the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth.''

Imam Ahmad recorded that Abdullah bin Abbas said that the Prophet said,

إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالْاقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّة

Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of Prophethood.

Abu Dawud also collected this Hadith.

Therefore, since the Companions, may Allah be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct.

Imam Malik said,

"I was told that when the Christians saw the Companions, who conquered Ash-Sham, they commented,

`These people are, by Allah, better than the Disciples (of **`Isa**) according to what has been conveyed to us.'''

They indeed said the truth, for this **Ummah** was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this **Ummah** are the Companions of the Messenger of Allah.

Allah, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

... ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ...

This is their description in the **Tawrah**,

then said,

... وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ ...

But their description in the **Injil** is like a seed which sends forth its shoot (**Shat`ah**) (its shoot or branch),

... فَآزَرَهُ ...

then makes it strong, (able to stand on its own),

... فَاسْتَغْلَظَ ...

and becomes thick, (youthful and long),

... فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ ...

and it stands straight on its stem, delighting the sowers,

> Such is the parable that describes the Companions of Allah's Messenger. They gave the Messenger aid, support and victory, just as the shoot hardens the plant,

... لِيَغِيظَ بِهِمُ الْكُفَّارَ ...

that He may enrage the disbelievers with them.

Relying on this Ayah, Imam Malik stated that the **Rawafid** are disbelievers because they hate the Companions, may Allah be pleased with them all.

Malik said,

> "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever.''
>
> Several scholars agreed with Malik's opinion, may Allah be pleased with them.

There are numerous Hadiths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allah the Exalted has praised them and declared that He is pleased with them. Allah the Exalted and Most Honored said,

... وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً ...

Allah has promised those among them who believe and do righteous deeds, forgiveness, (for their sins),

... وَأَجْرًا عَظِيمًا (٢٩)

and a mighty reward.

a generous reward and honorable provisions.

> Certainly, Allah's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allah be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this **Ummah** will be able to attain their level. May Allah be pleased with them and make them pleased. May He place them in the gardens of **Al-Firdaws**, and make it their abode, and He indeed has done all of that.

In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

> لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَه

> Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of **Uhud** in gold, that amount will never reach the level of one of them spending a **Mudd** half of it.

This is the end of the Tafsir of Surah **Al-Fath**; all praise and thanks is due to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Hujurat

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُقَدِّمُواْ بَيْنَ يَدَىِ اللَّهِ وَرَسُولِهِ وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

49:1 O you who believe! Make not (a decision) in advance before Allah and His Messenger, and have Taqwa of Allah. Verily, Allah is Hearing, Knowing.

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَرْفَعُواْ أَصْوَتَكُمْ فَوْقَ صَوْتِ النَّبِىِّ وَلاَ تَجْهَرُواْ لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَـلُكُمْ وَأَنتُمْ لاَ تَشْعُرُونَ

49:2 O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَـئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

49:3 Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward.

The Prohibition of making a Decision in advance of Allah and His Messenger; ordering Respect towards the Prophet

In these Ayat, Allah the Exalted teaches His faithful servants the good manners they should observe with the Messenger, which are respect, honor and esteem. Allah the Exalted and Most Honored said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ...

O you who believe! Make not (a decision) in advance before Allah and His Messenger,

meaning, do not rush in making decisions before him, rather, follow his lead in all matters.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, commented; **لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ** (Make not (a decision) in advance before Allah and His Messenger),

"Do not say anything that contradicts the Qur'an and Sunnah.''

Qatadah commented,

"We were told that some people used to say, `Revelation should be sent down about such and such matters,' and, `such and such practices should be rendered allowed.' Allah the Exalted disliked this attitude.''

Allah said,

... وَاتَّقُوا اللَّهَ ...

and have **Taqwa** of Allah.

meaning, `in what He has ordered you;'

... إِنَّ اللَّهَ سَمِيعٌ ...

Verily, Allah is Hearing, (your statements),

... عَلِيمٌ (١)

Knowing, (your intentions).

Allah said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ...

O you who believe!

Raise not your voices above the voice of the Prophet,

This contains another kind of favorable behavior. Allah the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet.

It was stated that this Ayah was revealed about Abu Bakr and Umar.

Al-Bukhari recorded that Ibn Abi Mulaykah said,

"The two righteous ones, Abu Bakr and Umar, almost earned destruction when they raised their voices before the Prophet who was receiving the delegation of Bani Tamim. One of them recommended Al-Aqra bin Habis the member of the Banu Mujashi` while the other recommended another man. Nafi` (a sub narrator) said: "I don't remember his name.'' Abu Bakr said to Umar,

`You only wanted to contradict me,' while Umar said, `I did not intend to contradict you.' Their

voices then became loud, thereupon Allah the Exalted sent down this Ayah,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who believe!

Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.''

Abdullah bin Az-Zubayr said,

"After that, Umar's voice was so low that the Messenger of Allah had to ask him to repeat what he said so that he could understand what he was saying to him.''

Abdullah bin Az-Zubayr did not mention the same regarding his father, Abu Bakr, may Allah be pleased with him.

Muslim did not collect this Hadith.

In another narration collected by Al-Bukhari,

he said that a delegation from the tribe of Banu Tamim came to the Prophet and that Abu Bakr recommended Al-Qa`qa bin Ma`bad to be appointed as their leader, while Umar recommended Al-Aqra bin Habis.

Muslim did not collect this narration.

Al-Bukhari recorded that Anas bin Malik said,

"The Prophet missed Thabit bin Qays and a man said, `O Allah's Messenger! I will find out about his news.'

That man went to Thabit and found him sitting at home with his head lowered and asked him, `What is the matter?'

Thabit said, `An evil matter!'

And he said that he used to raise his voice above the voice of the Prophet. He feared that his good deeds would be useless and he would be among the people of the Fire.

The man went back to the Prophet and conveyed Thabit's statement and returned to Thabit with wonderfully good news. The Prophet said,

> اذْهَبْ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّة
>
> Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.''

Al-Bukhari collected this Hadith with this wording.

Imam Ahmad recorded that Anas bin Malik said,

"When this Ayah was revealed,

> يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ
>
> Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.''

Thabit bin Qays bin Ash-Shammas, whose voice was loud, said,

`I was the one who raised his voice above the voice of Allah's Messenger. I am among the

dwellers of the Fire. My good deeds have been done in vain.'

He remained in his house feeling distressed, and the Messenger of Allah noticed his absence. So some men went to Thabit and said to him,

`The Prophet noticed your absence. What is the matter with you?'

Thabit said, `I used to raise my voice above the voice of the Prophet and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.'

They went to the Prophet and told him what Thabit said and the Prophet said,

لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّة

> Nay, he is among the dwellers of Paradise.''

Anas commented,

> "We used to see Thabit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thabit bin Qays bin Shammas came, having put on his **Hanut** and shrouds, and said, `The worst habit is the one you acquire from your enemy and do not set a bad example for your companions.' And he went on fighting until he was martyred, may Allah be pleased with him.''

Allah then prohibited speaking to the Prophet in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allah the Exalted and Most Honored said,

... وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ ...

nor speak aloud to him in talk as you speak aloud to one another,

just as He said in another Ayah,

لاَّ تَجْعَلُوا۟ دُعَآءَ الرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضاً

> Make not the calling of the Messenger among you as your calling one of another. (24:63)

Allah's statement,

... أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (٢)

lest your deeds should be thwarted while you perceive not.

> means, `We ordered you to refrain from raising your voices to the Prophet, so that he will not get angry with you, because in doing so, you will also anger Allah.'
>
> The good deeds of he who caused the Prophet's anger will become useless without him even knowing.

In the Sahih, there is a Hadith that states,

> إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يُكْتَبُ لَهُ بِهَا الْجَنَّةُ،
>
> وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ
>
> Verily, a man might utter a word that pleases Allah the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him.
>
> Verily, a man might utter a word carelessly that angers Allah the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.

Allah then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ..

Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for **Taqwa**.

whose hearts have been purified by Allah and made as a residence and dwelling for the **Taqwa**,

... لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٣)

For them is forgiveness and a great reward.

Imam Ahmad recorded in the Book of Az-Zuhd that Mujahid said,

"Someone wrote to Umar,

`O Leader of the faithful!

Who is better, a man who does not feel the desire to commit a sin and does not commit it, or

a man who feels desire to commit a sin, but does not commit it'

Umar replied,

`He who feels desire to commit a sin, but does not commit it,

... أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward.'"

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَآءِ الْحُجُرَتِ أَكْثَرُهُمْ لاَ يَعْقِلُونَ

49:4 Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْراً لَّهُمْ

49:5 And if they had patience till you could come out to them, it would have been better for them.

وَاللَّهُ غَفُورٌ رَّحِيمٌ

And Allah is Forgiving, Most Merciful.

Admonishing Those Who call the Prophet from behind Dwellings

Allah says,

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاء الْحُجُرَاتِ ...

Verily, those who call you from behind the dwellings,

Allah the Exalted and Most Blessed admonished those, such as the uncivilized Bedouins, who used to call to the Prophet from behind the dwellings which belong to his wives,

... أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤)

most of them have no sense.

Allah the Exalted and Most Honored then ordains the better behavior in this regard,

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ...

And if they had patience till you could come out to them, it would have been better for them.

it would have earned them the better benefit of this life and the Hereafter.

Allah, Worthy of all praise, then encourages them to turn to Him in repentance.

... وَاللَّهُ غَفُورٌ رَّحِيمٌ (٥)

And Allah is Forgiving, Most Merciful.

It was reported that this Ayah was revealed about Al-Aqra bin Habis At-Tamimi, may Allah be pleased with him, according to more than one source.

Imam Ahmad recorded that Al-Aqra bin Habis said that

> he called the Messenger of Allah from behind his dwellings, saying,
>
> "O Muhammad! O Muhammad!'' "O Allah's Messenger!''
>
> but the Messenger did not answer him,
>
> according to another narration, Al-Aqra` said,
>
> "O Allah's Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

49:6 O ye who believe!

if a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

49:7 And know that among you there is the Messenger of Allah.

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ

If he were to obey you in much of the matter, you would surely be in trouble.

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

But Allah has endeared the faith to you and has beautified it in your hearts,

وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ

and has made disbelief, Fusuq and `Isyan hateful to you.

أُوْلَئِكَ هُمُ الرَّاشِدُونَ

Such are they who are the rightly guided.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

49:8 (This is) a grace from Allah and His favor. And Allah is All-Knowing, All-Wise.

Investigating the Reliability of the News conveyed by Wicked People

Allah the Exalted says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ (٦)

O ye who believe!

if a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

Allah the Exalted ordered investigating the news that sinners and the wicked bring, to make sure

of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of Hadith refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

The Prophet's Decision is Better

Allah said,

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ...

And know that among you there is the Messenger of Allah.

`know that among you is the Messenger of Allah. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.'

Allah the Exalted and Most Blessed said in another Ayah,

النَّبِىُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

The Prophet is closer to the believers than themselves, (33:6).

Then He clarifies that they fall short in overseeing their own benefit;

... لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ ...

If he were to obey you in much of the matter, you would surely be in trouble.

`if he obeys all of your opinions and desires, you will earn trouble and hardship.'

Allah the Exalted and Most Honored said,

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ السَّمَـوَتُ وَالاٌّرْضُ وَمَن فِيهِنَّ
بَلْ أَتَيْنَـهُمْ بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ

> And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!
>
> Nay, We have brought them their reminder, but they turn away from their reminder. (23:71)

Allah's statement,

... وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ ...

But Allah has endeared the faith to you and has beautified it in your hearts,

> `made faith dear to your souls and beautified it in your hearts.'

Allah said,

... وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ...

and has made disbelief, **Fusuq** and **`Isyan** hateful to you.

> `He has made disbelief, sins, whether major or minor, and **`Isyan** -- all types of sins, hateful to you.'
>
> This statement transfers us from one level to a better level, to perfect Allah's bounty.

Allah's statement next,

... أُوْلَئِكَ هُمُ الرَّاشِدُونَ (٧)

Such are they who are the rightly guided.

> those who have these qualities are the rightly guided ones whom Allah has granted guidance and correctness.

Imam Ahmad recorded that Abu Rifa`ah Az-Zuraqi said that his father said,

"During the battle of **Uhud**, when the idolators retreated, the Messenger of Allah said,

اسْتَوُوا حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَل

Stay in straight lines so that I praise my Lord, the Exalted and Most Honored.

They stood behind him in lines and he said,

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ،

اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَنْ أَضْلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ.

اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنَ يَوْمَ الْخَوْفِ.

اللَّهُمَّ إِنِّي عَائِذٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا.

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ.

اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ،

اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ،

اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَهَ الْحَق

O Allah! Your is the praise.

O Allah! There is none who can withhold what You send, or send what You withhold, or guide whom

You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer.

O Allah! Bestow on us from Your blessings, mercy, grace and provisions.

O Allah! I ask You for the eternal delight that never ends or fades away.

O Allah! I ask You for provisions on the Day of deprivation and safety on the Day of fear.

O Allah! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of.

O Allah! Make faith dear to us and beatify it in our hearts and make disbelief, **Fusuq** and **`Isyan** hateful to us, and make us among the rightly guided.

O Allah! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil.

O Allah! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment.

O Allah! Fight the disbelievers who were given the Scriptures, the True God.''

An-Nasa'i collected this Hadith in `Amal Al-Yawm wal-Laylah.

Allah said,

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ...

(This is) a grace from Allah and His favor.

meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

... وَاللَّهُ عَلِيمٌ حَكِيمٌ (٨)

And Allah is All-Knowing, All-Wise.

All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُواْ فَأَصْلِحُواْ بَيْنَهُمَا

49:9. And if two parties among the believers fall to fighting, then make peace between them both.

فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَـتِلُواْ الَّتِى تَبْغِى حَتَّى تَفِىءَ إِلَى أَمْرِ اللَّهِ

But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah.

فَإِن فَآءَتْ فَأَصْلِحُواْ بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُواْ

Then if it complies, then make reconciliation between them justly, and be equitable.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Verily, Allah loves those who are the equitable.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُواْ بَيْنَ أَخَوَيْكُمْ

49:10 The believers are but a brotherhood. So make reconciliation between your brothers,

وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

and have Taqwa of Allah that you may receive mercy.

Making Peace between Disputing Muslims

Allah commands making peace between Muslims that fight each other,

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ...

And if two parties among the believers fall to fighting, then make peace between them both.

Therefore, Allah calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhari and other scholars relied on this Hadith as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the **Khawarij** sect and those who accepted their idea, such as the **Mutazilah** sect.

Al-Bukhari narrated that Al-Hasan said that Abu Bakrah said;

The Messenger of Allah gave a speech on the **Minbar** while Al-Hasan bin Ali was with him. He was repeatedly looking at Al-Hasan and then at the people; then said,

إِنَّ ابْنِي هذَا سَيِّدٌ وَلَعَلَّ اللهَ تَعَالَى أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِين

Verily, this son of mine is a **Sayyid** (chief or master), and may Allah make peace between two great groups of Muslims through him.

What the Prophet said, occurred. Al-Hasan brought peace between the people of Ash-Sham and Iraq, after they fought tremendous wars and frightening battles.

Allah's statement,

... فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ....

But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah.

> means, until the rebellious group refers to the commands of Allah and His Messenger for judgement and they listen to and obey the truth.

There is a Hadith in the Sahih in which Anas states that the Messenger of Allah said,

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

> Help your brother, whether he is an oppressor or he is oppressed.
>
> "I asked, `O Allah's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?'
>
> He said,

تَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاه

> By preventing him from oppressing others; this is how you help him in this case.''

Sa`id bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allah revealed this honorable Ayah commanding them to make peace between them.

As-Suddi said,

> "A man from Al-Ansar, whose name was Imran, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her

family. A push and shove situation occurred that led to them fighting using slippers.

This Ayah was then revealed in their case, and the Messenger of Allah sent someone to bring peace between them, and they both agreed to resort to the decision of Allah the Exalted.''

The statement of Allah the Exalted, next,

... فَإِن فَاءتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٩)

Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.

means, be fair in your judgement regarding the dispute that occurred between them,

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (Verily, Allah loves those who are the equitable), Ibn Abi Hatim recorded, that Abdullah bin `Amr said that the Messenger of Allah said,

إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرَ مِنْ لُؤْلُؤٍ بَيْنَ يَدَيِ الرَّحْمنِ عَزَّ وَجَلَّ بِمَا أَقْسَطُوا فِي الدُّنْيَا

Verily, those who are equitable in this life, will be on podiums made of pearls before **Ar-Rahman**, the Exalted and Most Honored, on account of their fairness in this life.

An-Nasa'i collected this Hadith.

Allah's statement,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ...

The believers are but a brotherhood.

means, all of them are brothers in Islam.

The Messenger of Allah said,

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُه

The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.

In the Sahih,

وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيه

Allah helps the servant as long as the servant helps his brother.

Also in the Sahih:

إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلِه

If the Muslim invokes Allah for the benefit of his absent brother, the angel says afterwards, "**Amin**, and for you the same.''

There are many Hadiths with this meaning, such as, in the Sahih,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَر

The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.

And also in Sahih.

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

A believer to another believer is like a building whose different parts enforce each other.

The Prophet then clasped his hands with the fingers interlaced.

Allah's statement,

... فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ...

So make reconciliation between your brothers,

refers to the two groups that fight each other,

... وَاتَّقُوا اللَّهَ ...

and have **Taqwa** of Allah (in all of your affairs),

... لَعَلَّكُمْ تُرْحَمُونَ (١٠)

that you may receive mercy.

> and this is a promise from Allah that He will grant mercy to those who fear and obey Him.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

49:11 O you who believe!

لاَ يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُواْ خَيْراً مِّنْهُمْ

Let not a group scoff at another group, it may be that the latter are better than the former.

وَلاَ نِسَآءٌ مِّن نِّسَآءٍ عَسَى أَن يَكُنَّ خَيْراً مِّنْهُنَّ

Nor let (some) women scoff at other women, it may be that the latter are better than the former.

وَلاَ تَلْمِزُواْ أَنفُسَكُمْ وَلاَ تَنَابَزُواْ بِالأَلْقَـبِ بِئْسَ الاسْمُ الْفُسُوقُ بَعْدَ الايمَانِ

Nor defame yourselves, nor insult one another by nicknames. Evil is the name of wickedness after faith.

وَمَن لَّمْ يَتُبْ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

And whosoever does not repent, then such are indeed wrongdoers.

The Prohibition of mocking and ridiculing One Another

Allah the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the Sahih, it is recorded that the Messenger of Allah said,

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْصُ النَّاس

Arrogance is refusing the truth and belittling people.

And in another Version

غَمْطُ النَّاس

And despising people,

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allah the Exalted than those who ridicule and belittle them.

This is why Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاء مِّن نِّسَاء عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ...

O you who believe!

Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.

thus, stating this prohibition for men and then women.

The statement of Allah the Exalted,

... وَلَا تَلْمِزُوا أَنفُسَكُمْ ...

Nor defame yourselves,

forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allah states

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Woe to every **Humazah**, **Lumazah**, (104:1)

Hamz is defamation by action, while **Lamz** is by words.

Allah the Exalted and Most Honored said,

هَمَّازٍ مَّشَّآءِ بِنَمِيمٍ

Hammaz (defaming), going about with slander. (68:11)

meaning, he belittles and defames people, transgressing and spreading slander among them, which is the **Lamz** that uses words as its tool.

Allah's statement here, وَلَا تَلْمِزُوا أَنفُسَكُمْ (Nor defame yourselves), just as He said in another Ayah,

وَلاَ تَقْتُلُواْ أَنفُسَكُمْ

Nor kill yourselves, (4:29), meaning, nor kill one another.

Abdullah bin Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and Muqatil bin Hayyan said that the Ayah,

وَلَا تَلْمِزُوا أَنفُسَكُمْ (Nor defame yourselves), means, none of you should defame each other,' while,

... وَلَا تَنَابَزُوا بِالْأَلْقَابِ ... (...nor insult one another by nicknames...) means, `you should not address people by nick names that people dislike.'

Imam Ahmad recorded that Abu Jabirah bin Ad-Dahhak said,

"This Ayah was revealed about us, Banu Salamah; وَلَا تَنَابَزُوا بِالْأَلْقَابِ (nor insult one another by nicknames), When the Messenger of Allah migrated to Al-Madinah, every man among us had two or three nicknames. When the Prophet called a man by one of these nicknames, people would say, `O Allah's Messenger! He hates that nickname.' Then this Ayah, وَلَا تَنَابَزُوا بِالْأَلْقَابِ (nor insult one another by nicknames) was revealed.''

Abu Dawud also collected this Hadith.

The statement of Allah the Exalted and Most Honored,

... بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ...

Evil is the name of wickedness after faith,

> means, the names and descriptions of wickedness are evil; meaning, `to use the nicknames that were used by the people of **Jahiliyyah**, after you embraced Islam and understood it,'

... وَمَن لَّمْ يَتُبْ ...

And whosoever does not repent,

means, from this sin,

... فَأُوْلَئِكَ هُمُ الظَّالِمُونَ (١١)

then such are indeed wrongdoers.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

49:12 O you who believe!

اجْتَنِبُواْ كَثِيراً مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Avoid much suspicion; indeed some suspicion is sin.

وَلاَ تَجَسَّسُواْ وَلاَ يَغْتَب بَّعْضُكُم بَعْضاً أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ

And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it.

وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

And have Taqwa of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

The Prohibition of Unfounded Suspicion

Allah the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ...

O you who believe!

Avoid much suspicion; indeed some suspicion is sin.

> Allah the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation.

The Leader of the faithful Umar bin Al-Khattab said,

"Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it.''

Malik recorded that Abu Hurayrah, may Allah be pleased with him, said that Allah's Messenger said,

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ،

- وَلَا تَجَسَّسُوا
- وَلَا تَحَسَّسُوا،
- وَلَا تَنَافَسُوا
- وَلَا تَحَاسَدُوا،
- وَلَا تَبَاغَضُوا
- وَلَا تَدَابَرُوا،

وَكُونُوا عِبَادَ اللهِ إِخْوَانًا

Beware of suspicion, for suspicion is the worst of false tales;

- do not spy on one another;
- do not look for other's faults;
- do not be jealous of one another;
- do not envy one another;
- do not hate one another; and
- do not desert (shun) one another.

And O Allah's servants! Be brothers!

The Two Sahihs and Abu Dawud recorded this Hadith.

Anas said that the Messenger of Allah said,

- لَا تَقَاطَعُوا
- وَلَا تَدَابَرُوا
- وَلَا تَبَاغَضُوا
- وَلَا تَحَاسَدُوا،
- وَكُونُوا عِبَادَ اللهِ إِخْوَانًا،

وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّام

- Do not shun each other;
- do not ignore one another;
- do not hate one another, and
- do not envy one another,
- and be brothers, O servants of Allah.

No Muslim is allowed to shun his brother for more than three days.

Muslim and At-Tirmidhi collected this Hadith, who considered it **Sahih**.

Allah said,

...وَلَا تَجَسَّسُوا ...

And spy not, (on each other).

Tajassus, usually harbors ill intentions, and the spy is called a **Jasus**.

As for **Tahassus** (inquiring) it is usually done for a good reason.

Allah the Exalted and Most Honored said that Prophet Ya`qub said,

يبَنِىَّ اذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلاَ تَايْـَسُواْ مِن رَّوْحِ اللَّهِ

"O my sons! Go you and inquire (**Tahassasu**) about Yusuf and his brother, and never give up hope of Allah's mercy.'' (12:87)

Both of these terms, `**Tajassus**' and `**Tahassus**' could have evil connotations.

In the **Sahih** it is recorded that the Messenger of Allah said,

- لَا تَجَسَّسُوا وَلَا تَحَسَّسُوا،
- وَلَا تَبَاغَضُوا
- وَلَا تَدَابَرُوا،
- وَكُونُوا عِبَادَ اللهِ إِخْوَانًا

- Neither commit **Tajassus** nor **Tahassus**,
- nor hate each other
- nor commit **Tadabur**.
- And be brothers, O servants of Allah.

Al-Awza`i said,

"**Tajassus** means, to search for something, while

Tahassus means, listening to people when they are talking without their permission, or eavesdropping at their doors.

Tadabur refers to shunning each other.''

Ibn Abi Hatim recorded this statement.

Allah the Exalted said about backbiting;

... وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ...

neither backbite one another,

thus prohibiting it, which was explained in a Hadith collected by Abu Dawud that Abu Hurayrah said,

> "It was asked, `O Allah's Messenger! What is backbiting?'
>
> He said,
>
> ذِكْرُكَ أَخَاكَ بِمَا يَكْرَه
>
> Mentioning about your brother in a manner that he dislikes.
>
> He was asked, `What if my brother was as I mentioned?'
>
> He said,
>
> إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّه
>
> If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.''
>
> At-Tirmidhi collected this Hadith and said "**Hasan Sahih**.''

Backbiting was sternly warned against, and this is why Allah the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

...أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ...

Would one of you like to eat the flesh of his dead brother You would hate it.

Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This Ayah seeks to discourage people from backbiting and warns against it.

The Prophet used these words to discourage taking back a gift that one gives to someone,

كَالْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فِي قَيْئِه

He is just like the dog that eats its vomit.

after saying,

لَيْسَ لَنَا مَثَلُ السَّوْء

Ours is not an evil parable.

Using various chains of narration, the Sahihs and Musnads record that the Prophet said during the Farewell Hajj:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي شَهْرِكُمْ هذَا، فِي بَلَدِكُمْ هذَا

Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.

Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِم

All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.

At-Tirmidhi collected this Hadith and said "**Hasan Gharib**.''

Al-Hafiz Abu Ya`la recorded that a cousin of Abu Hurayrah said,

"Ma`iz came to the Messenger of Allah and said, `O Allah's Messenger! I have committed adultery,' and the Messenger turned away from him until Ma`iz repeated his statement four times. The fifth time, the Prophet asked him,

زَنَيْتَ؟

Have you committed adultery?

Ma`iz said, Yes.

The Prophet asked,

وَتَدْرِي مَا الزِّنَا؟

Do you know what adultery means?

Ma`iz said, `Yes. I have illegally done with her what a husband legally does with his wife.'

The Prophet said,

مَا تُرِيدُ إِلَى هذَا الْقَوْلِ؟

What do you seek to accomplish by this statement?

Ma`iz said, `I intend that you purify me.'

The Prophet asked,

أَدْخَلْتَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا كَمَا يَغِيبُ الْمِيلُ فِي الْمُكْحُلَةِ وَالرِّشَا فِي الْبِئْرِ؟

Have you gone into her just as the stick goes into the **kohl** container and the rope goes into the well?

Ma`iz said, `Yes, O Allah's Messenger!'

The Prophet commanded that Ma`iz be stoned to death and his order was carried out.

The Prophet heard two men saying to one another, `Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned.'

The Prophet continued on and when he passed by the corpse of a donkey, he asked,

أَيْنَ فُلَانٌ وَفُلَانٌ؟ انْزِلَا فَكُلَا مِنْ جِيفَةِ هذَا الْحِمَارِ

Where are so-and-so? Dismount and eat from this donkey.

They said, `May Allah forgive you, O Allah's Messenger! Would anyone eat this meat?'

The Prophet said;

فَمَا نِلْتُمَا مِنْ أَخِيكُمَا آنِفًا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْغَمِسُ فِيهَا

The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.''

This Hadith has an authentic chain of narration.

Imam Ahmad recorded that Jabir bin `Abdullah said, "We were with the Messenger of Allah when a rotten odor was carried by the wind. The Messenger of Allah said,

أَتَدْرُونَ مَا هذِهِ الرِّيحُ؟ هَذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ النَّاسَ

Do you know what this odor is? It is the odor of those who backbite people.''

Accepted Repentance from Backbiting and Slander

Allah the Exalted and Most Honored said,

... وَاتَّقُوا اللَّه ...

And have **Taqwa** of Allah,

that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

... إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (١٢)

Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him.

The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten.

Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

يأَيُّهَا النَّاسُ

49:13 O mankind!

إِنَّا خَلَقْنَـكُم مِّن ذَكَرٍ وَأُنْثَى وَجَعَلْنَـكُمْ شُعُوباً وَقَبَآئِلَ لِتَعَـرَفُوا

We have created you from a male and a female, and made you into nations and tribes that you may know one another.

إِنَّ أَكْرَمَكُمْ عَندَ اللَّهِ أَتْقَكُمْ

Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa.

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Verily, Allah is All-Knowing, All-Aware.

All of Mankind are the Children of `Adam and Hawwa'

Allah the Exalted declares to mankind that He has created them all from a single person, Adam, and from that person He created his mate, **Hawwa**. From their offspring He made nations, comprised of tribe, which include sub tribes of all sizes.

It was also said that `nations refers to non-Arabs, while `tribes refers to Arabs.

Various statements about this were collected in an individual introduction from the book, Al-Inbah, by Abu Amr Ibn Abdul-Barr, and from the book, Al-Qasad wal-Amam fi Ma`rifah Ansab Al-Arab wal-`Ajam. Therefore, all people are the descendants of Adam and **Hawwa**' and share this honor equally.

The only difference between them is in the religion that revolves around their obedience to Allah the Exalted and their following of His Messenger.

After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity.

Allah said,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ...

O mankind!

We have created you from a male and a female, and made you into nations and tribes that you may know one another.

so that they get to know each other by their nation or tribe.

Mujahid said that Allah's statement, لِتَعَارَفُوا (that you may know one another), refers to one's saying,

> "So-and-so the son of so-and-so, from the tribe of so-and-so.''

Sufyan Ath-Thawri said,

> "The **Himyar** (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the **Hijaz** (Western Arabia) dealt with each other according to their tribes.''

Honor is earned through Taqwa of Allah

Allah the Exalted said,

... إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ...

Verily, the most honorable of you with Allah is that (believer) who has **At-Taqwa**.

> meaning, `you earn honor with Allah the Exalted on account of **Taqwa**, not family lineage.'

There are many Hadiths from the Prophet that support this meaning.

Al-Bukhari narrated that Abu Hurayrah said,

> "Some people asked the Prophet, `Who is the most honorable among people?'
>
> He replied,
>
> أَكْرَمُهُمْ عِنْدَ اللهِ أَتْقَاهُم
>
> The most honorable among them with Allah is the one who has the most **Taqwa**.
>
> They said, `We did not ask you about this.'
>
> He said,

فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ، ابْنُ نَبِيِّ اللهِ، ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ الله

Then the most honorable person is Yusuf, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil.

They said, `We did not ask you about this.'

He said,

فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِّي

Then you want to ask me about the Arab lineage?

They said, `Yes.'

He said,

فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا

Those among you who were best in **Jahiliyyah**, are the best among you in Islam, if they attain religious understanding.''

Al-Bukhari collected this Hadith in several places of his Sahih, An-Nasa'i did as well in the Tafsir section of his Sunan.

Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُم

Verily, Allah does not look at your shapes or wealth, but he looks at your hearts and actions.

Ibn Majah also collected this Hadith.

Ibn Abi Hatim recorded that Abdullah bin Umar said,

"On the day Makkah was conquered, the Messenger of Allah performed **Tawaf** around the Ka`bah while riding his camel, Al-Qaswa', and was touching the corners with a stick he had in his hand. He did not find a place in the **Masjid** where his camel could sit and had to dismount on

men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allah later gave a speech while riding Al-Qaswa' and said, after thanking Allah the Exalted and praising Him as He should be praised,

يَا أَيُّهَا النَّاسُ إِنَّ اللهَ تَعَالَى قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَتَعَظُّمَهَا بِآبَائِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللهِ تَعَالَى، وَرَجُلٌ فَاجِرٌ شَقِيٌّ هَيِّنٌ عَلَى اللهِ تَعَالَى، إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ:

O people!

Allah the Exalted has removed from you the slogans of **Jahiliyyah** and its tradition of honoring forefathers.

Men are of two types, a man who is righteous, fearful of Allah and honorable to Allah, or a man who is vicious, miserable and little to Allah the Exalted.

Verily, Allah the Exalted and Most Honored said,

> يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
>
> (O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has **At-Taqwa**. Verily, Allah is All-Knowing, All-Aware.)

The Prophet said,

أَقُولُ قَوْلِي هذَا وَأَسْتَغْفِرُ اللهَ لِي وَلَكُم

I say this and invoke Allah for forgiveness for me and for you.''

This was recorded by `Abd bin Humayd.

Allah the Exalted said,

...إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

Verily, Allah is All-Knowing, All-Aware.

means, `He is All-Knowing of you and All-Aware of all of your affairs.'

Allah guides whom He wills, misguides whom He wills, grants mercy to whom He wills, torments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this.

Several scholars relied on this honorable Ayah and the honorable Hadiths we mentioned as evidence that compatibility in marriage is not a condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allah, the Exalted, **إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ** (Verily, the most honorable of you with Allah is the one with the most **Taqwa**).

قَالَتِ الأَعْرَابُ ءَامَنَّا

49:14 The Bedouins say: "We believe.''

قُل لَّمْ تُؤْمِنُواْ وَلَـكِن قُولُواْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ الايمَـنُ فِى قُلُوبِكُمْ

Say: "You do not believe. But say, `We have submitted,' for Faith has not yet entered your hearts.

وَإِن تُطِيعُواْ اللَّهَ وَرَسُولَهُ لاَ يَلِتْكُمْ مِّنْ أَعْمَـلِكُمْ شَيْئاً

But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Verily, Allah is Forgiving, Most Merciful.''

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُواْ وَجَـهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ اللَّهِ

49:15 Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah.

أُوْلَـئِكَ هُمُ الصَّـدِقُونَ

Those! They are the truthful.

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

49:16 Say: "Will you inform Allah of your religion while Allah knows all that is in the heavens and all that is on the earth,

وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

and Allah is All-Aware of everything.''

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُواْ

49:17 They regard as a favor to you that they have embraced Islam.

قُل لاَّ تَمُنُّواْ عَلَىَّ إِسْلَـمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلايمَـنِ إِنُ كُنتُمْ صَـدِقِينَ

Say: "Do not count your Islam as a favor to me. Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true. ''

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَتِ وَالأٌّرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

49:18. "Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do.''

There is a Difference between a Believer and a Muslim

Allah chastises the Bedouins who, when they embraced Islam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ...

The Bedouins say: "We believe.''

Say: "You do not believe, but say, `We have submitted,' for Faith has not yet entered your hearts...''

This honorable Ayah provides proof that Faith is a higher grade than Islam, according to the scholars of the **Ahl us-Sunnah wal-Jama`ah**. This is also demonstrated in the Hadith of Jibril, peace be upon him, when he questioned the Prophet about Islam, then **Iman** then **Ihsan**. Thus moving the general matter to one more specific, then even more specific.

Imam Ahmad recorded that `Amir bin Sa`d bin Abi Waqqas said,

"The Messenger of Allah gave (something to) some men and did not give one of them. Sa`d said, `O Allah's Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.'

The Prophet said, أَوْ مُسْلِمٌ (Or say, a Muslim),

Sa`d repeated his statement thrice each time the Prophet answered, أَوْ مُسْلِمٌ (Or say, a Muslim),

إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ،فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِم

> I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.''

This Hadith is recorded in the Two Sahihs.

Therefore, the Prophet made a distinction between the grade of believer and the grade of Muslim, indicating that **Iman** is a more exclusive grade than Islam.

I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on **Iman** in Sahih Al-Bukhari, all praise is due to Allah and all the favors are from Him.

So this proves that the Bedouins whom the Ayah mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence.

This meaning agrees with the meaning given by Ibn Abbas, Ibrahim An-Nakha`i, Qatadah and that preferred by Ibn Jarir. These Bedouins were taught a lesson,

... لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ...

> Say: "You do not believe, but say `We are Muslims,' for Faith has not yet entered your hearts...''

> meaning, `you have not yet achieved the reality of Faith.'

Allah the Exalted said,

... وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا ...

But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds...

> `He will not decrease any of your rewards,' as Allah said;
>
> وَمَآ أَلَتْنَـهُمْ مِّنْ عَمَلِهِم مِّن شَىْءٍ
>
> We shall not decrease the reward of their deeds in anything. (52:21)

Allah said:

... إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٤)

Verily, Allah is Oft-Forgiving, Most Merciful.

> (for those who repent and return to Him).

Allah's statement,

إِنَّمَا الْمُؤْمِنُونَ ...

Only those are the believers, (i.e. who have perfect Faith),

... الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا ...

who have believed in Allah and His Messenger, and afterward doubt not,

> They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

... وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ...

but strive for the cause of Allah with their wealth and their lives,

> meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allah as a means of seeking His pleasure,

... أُوْلَئِكَ هُمُ الصَّادِقُونَ (١٥)

Those! They are the truthful.

> `in their statement if they say that they are believers, unlike some Bedouins who are faithful only by words outwardly!'

Allah said,

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ ...

Say: "Will you inform Allah of your religion..."

> `will you inform Allah of what is in your hearts,'

... وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

while Allah knows all that is in the heavens and all that is on the earth,

> Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

... وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١٦)

and Allah is All-Aware of everything.

Allah said,

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ...

They regard as a favor to you that they have embraced Islam.

Say: "Do not count your Islam as a favor to me..."

> meaning the Bedouins who considered embracing Islam, following and supporting the Messenger as a favor to him.
>
> Allah the Exalted refuted their false statement, **قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم** (Say: "Do not count your Islam as a favor to me...") `for the benefit of your

Islam will only be yours, and this is a favor from Allah to you,'

... بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ (١٧)

Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true. (`in your claim that you are believers.')

The Prophet said to the Ansar on the day of the battle of **Hunayn**,

يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي؟
وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي؟
وَكُنْتُمْ عَالَةً فَأَغْنَاكُمُ اللهُ بِي؟

O Ansar!

Have I not found you astray and Allah guided you through me?

Were you not divided and Allah united you around me?

Were you not poor and Allah gave you riches through me?

Whenever the Prophet asked them any of these questions, they would reply, "Allah and His Messenger have most favored us.''

Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn Abbas said,

"Banu Asad came to the Messenger of Allah and said, `O Allah's Messenger! We embraced Islam, and before that, the Arabs fought against you, yet we did not fight against you.'

The Messenger of Allah said,

إِنَّ فِقْهَهُمْ قَلِيلٌ وَإِنَّ الشَّيْطَانَ يَنْطِقُ عَلَى أَلْسِنَتِهِم

Verily, they understand but little and the Shaytan speaks through their words.

This Ayah was later revealed,

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ

They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me.'' Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true.'''

Then Allah reminds that He has complete knowledge of all creations and that He sees them all;

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ (١٨)

Verily, Allah knows the Unseen of the heavens and the earth.

And Allah is the All-Seer of what you do.

This is the end of the Tafsir of Surah **Al-Hujurat**. Verily, all praise is due to Allah, all the favors are from Him, and from Him comes the success and protection from error.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Qaf

Revealed in Makkah

The Beginning of the Mufassal Section of the Qur'an

This Surah is the first Surah in the **Mufassal** section of the Qur'an, according to the correct view.

It is said that the **Mufassal** starts with Surah **Al-Hujurat**. Some common people say that the **Mufassal** starts with Surah **`Amma An-Naba**, (Surah 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Hudhayfah) said;

> "I asked the Companions of Allah's Messenger that how they divided the Qur'an.
>
> They said; `Three, five, seven, nine, eleven, thirteen, and the **Mufassal** section as one.' "
>
> This was recorded by Ibn Majah and Imam Ahmad.
>
> If one counts forty-eight Surahs, the next Surah will be Surah **Qaf**. The details are as follows:

The first three Surahs are: (Surah 2-4)

- Al-Baqarah	- Al `Imran	- An-Nisa'

The next five Surahs are: (Surah 5-9).

- Al-Ma'idah	- Al-An`am	- Al-A`raf
- Al-Anfal	- At-Tawbah	

The seven next Surahs are: (Surah 10-16)

- Yunus	- Hud	- Yusuf
- Ar-Ra`d	- Ibrahim	- Al-Hijr
- An-Nahl		

The nine next Surahs are: (Surah 17-25)

- Al-Isra'	- Al-Kahf	- Maryam
- Ta Ha	- Al-Anbiya	- Al-Hajj
- Al-Mu`minun	- An-Nur	- Al-Furqan

The next eleven Surahs are: (Surah 26-36)

- Ash-Shu`ara	- An-Naml	- Al-Qasas
- Al-`Ankabut	- Ar-Rum	- Luqman
- Alif Lam Mim As-Sajdah		- Al-Ahzab
- Saba'	- Fatir	- Ya Sin

The next thirteen Surahs are: (Surah 37-49)

- As-Saffat	- Sad	- Az-Zumar
- Ghafir	- Fussilat	- Ash-Shura
- Az-Zukhruf	- Ad-Dukhan	- Al-Jathiyah
- Al-Ahqaf	- Muhammad	- Al-Fath
- Al-Hujurat		

After that comes the **Mufassal** section, according to the Companions, may Allah be pleased with them all. Therefore, Surah **Qaf** is the first of the **Mufassal**, just as we stated, and all praise is due to Allah and all favors are from Him.

The Virtues of Surah Qaf

Imam Ahmad recorded that Umar bin Al-Khattab asked Abu Waqid Al-Laythi,

> "What did the Prophet recite during the **`Id** Prayer''
>
> Abu Waqid said, "Surah **Qaf** and Surah **Iqtarabat** i.e. Surah **Al-Qamar** (54).''
>
> Muslim and the Four Collectors of the Sunan collected this Hadith.

Imam Ahmad recorded that Umm Hisham bint Harithah said,

> "For around two years, or a year and a part of another year, our oven and the oven of the Prophet was one and the same. I memorized Surah, ق وَالْقُرْآنِ الْمَجِيدِ (**Qaf**. By the Glorious Qur'an), from the tongue of the Messenger of Allah who used to recite it every Friday while standing on the **Minbar** delivering the Friday sermon to the people.''
>
> Muslim collected this Hadith.

Abu Dawud also recorded that the daughter of Al-Harith bin An-Numan said,

> "I only memorized Surah **Qaf** from the mouth of the Messenger of Allah who used to recite it in every Friday **Khutbah**. Our oven and the oven of the Messenger was one and the same.''
>
> Muslim and An-Nasa'i collected this Hadith.
>
> Therefore, the Messenger of Allah used to recite this Surah during large gatherings such as the **`Ids** and during Friday sermons. He did so because this Surah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allah), the Reckoning, Paradise, the Fire, Allah's reward and punishment, lessons of encouragement, and lessons of discouragement. Allah knows best.

Qaf

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قٓ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ

50:1 Qaf. By the Glorious Qur'an.

بَلْ عَجِبُوا أَن جَآءَهُمْ مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَـفِرُونَ هَـذَا شَىْءٌ عَجِيبٌ

50:2 Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!''

أَءِذَا مِتْنَا وَكُنَّا تُرَاباً ذَلِكَ رَجْعٌ بَعِيدٌ

50:3 "When we are dead and have become dust. (Shall we be resurrected). That is a far return.''

قَدْ عَلِمْنَا مَا تَنقُصُ الاٌّرْضُ مِنْهُمْ وَعِندَنَا كِتَـبٌ حَفِيظٌ

50:4 We know that which the earth takes of them, and with Us is a Book preserved.

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِى أَمْرٍ مَّرِيجٍ

50:5 Nay, but they have denied the truth when it has come to them, so they are in a Marij state.

Allah swears:

ق وَالْقُرْآنِ الْمَجِيدِ (١)

Qaf, By the Glorious Qur'an.

Qaf, which is one of the letters of the alphabet that are mentioned in the beginning of some Surahs, such as,

ص (**Sad**) (38:1), ن (**Nun**) (68:1), الم (**Alif Lam Mim**) (2:1), حم (**Ha Mim**) (40:1), and طس (**Ta Sin**) (28:1) and etc.,

Mujahid and several others said this.

We also discussed this in the beginning of the explanation of Surah **Al-Baqarah**, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection Allah said,

Allah swears:

... وَالْقُرْآنِ الْمَجِيدِ

By the Glorious Qur'an.

means by the Honorable and Great Qur'an, which,

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise. (41:42)

The subject of the oath contained in this Ayah is specified afterwards, even though it does not appear by word, emphasizing Prophethood, resurrection and affirming that they are true.

There are similar kinds of oaths in the Qur'an, whose subject is included in the meaning but not by word, such as,

ص وَالْقُرْءَانِ ذِى الذِّكْرِ

بَلِ الَّذِينَ كَفَرُواْ فِى عِزَّةٍ وَشِقَاقٍ

Sad. By the Qur'an full of reminding. Nay, those who disbelieve are in false pride and opposition. (38:1-2)

Allah said here,

ق وَالْقُرْآنِ الْمَجِيدِ

بَلْ عَجِبُوا أَن جَاءهُمْ مُنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ (٢)

Qaf. By the Glorious Qur'an. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!''

They wondered at the wisdom behind sending a Messenger who is a human being. Allah the Exalted and Most Honored said in another Ayah

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ

Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind.'' (10:2),

meaning, this is not strange, for Allah chooses Messengers from angels and humans.

Allah the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

أَئِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ (٣)

When we are dead and have become dust. That is a far return.

They said, `after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

ذَلِكَ رَجْعٌ بَعِيدٌ (That is a far return). `it is not likely that it will ever occur.'

They thought that Resurrection was far from happening and will never occur.

Allah the Exalted responded to their statement by saying,

قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ ...

We know that which the earth takes of them.

meaning, `We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allah's knowledge.

... وَعِندَنَا كِتَابٌ حَفِيظٌ (٤)

and with Us is a Book preserved,

`that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it.

Al-`Awfi narrated that Abdullah bin Abbas commented on the statement of Allah the Exalted, قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ (We know that which the earth takes of them),

"It refers to what the earth consumes of their flesh, skin, bones and hair.''

A similar view was recorded from Mujahid, Qatadah, Ad-Dahhak and several others.

Allah, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ (٥)

Nay, but they have denied the truth when it has come to them, so they are in a **Marij** state.

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false.

Marij means, in disarray, in a confused state and defying the characteristics of the Truth.

Allah the Exalted said in other Ayah,

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Certainly, you have different ideas. Turned aside therefrom is he who is turned aside. (51:8-9)

أَفَلَمْ يَنظُرُواْ إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـهَا وَزَيَّنَّـهَا وَمَا لَهَا مِن فُرُوجٍ

50:6 Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furuj in it?

وَالاٌّرْضَ مَدَدْنَـهَا وَأَلْقَيْنَا فِيهَا رَوَسِىَ وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ

50:7 And the earth! We have spread it out, and set thereon Rawasi standing firm, and We planted in it every lovely (Bahij) pair.

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ

50:8 An insight and a Reminder for every servant who turns to Allah in repentance.

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبَـرَكاً فَأَنبَتْنَا بِهِ جَنَّـتٍ وَحَبَّ الْحَصِيدِ

50:9 And We send down blessed water (rain) from the sky, then We produce therewith Jannat and grain that are reaped.

بَـسِقَـتٍ لَّهَا طَلْعٌ نَّضِيدٌ

50:10 And date palms Basiqat, with arranged clusters.

رِّزْقاً لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتاً كَذَلِكَ الْخُرُوجُ

50:11 A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.

Allah's Power and Ability over what is Greater than Resurrection

Allah the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

أَفَلَمْ يَنظُرُوا إِلَى السَّمَاء فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا ...

Have they not looked at the heaven above them, how We have made it and adorned it, (with lamps);

... وَمَا لَهَا مِن فُرُوجٍ (٦)

and there are no **Furuj** in it.

i.e., clefts, according to Mujahid.

Others said that **Furuj** means, rifts, or cracks.

All these meanings are close to one another.

Allah the Exalted and Most Honored said,

الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ طِبَاقًا مَّا تَرَى فِى خَلْقِ الرَّحْمَـنِ مِن تَفَـوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنَ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Who has created the seven heavens one above another; you can see no fault in the creation of

the Most Gracious. Then look again: "Can you see any rifts'' Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (67:3-4)

fatigued, unable to discover any imperfection or shortcomings.

The statement of Allah the Exalted, the Blessed,

وَالْأَرْضَ مَدَدْنَاهَا ...

And the earth! We have spread it out,

means, `We made it spacious and spread it out,'

... وَأَلْقَيْنَا فِيهَا رَوَاسِيَ ...

and set thereon **Rawasi** standing firm.

which are the mountains to save the earth from shaking along with its inhabitants,

... وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ (٧)

and We planted in it every lovely (**Bahij**) pair.

(every kind and species of plant, fruit and vegetation),

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And of everything We have created pairs that you may reflect. (51:49)

Allah's saying `**Bahij**', meaning a beautiful scene,

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ (٨)

An insight and a Reminder for every servant who turns to Allah in repentance.

Allah says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits

in humbleness and repentance to Allah feeling fear, in awe of Him.

Allah the Exalted said,

وَنَزَّلْنَا مِنَ السَّمَاء مَاء مُّبَارَكًا ...

And We send down blessed water from the sky, (meaning beneficial),

... فَأَنبَتْنَا بِهِ جَنَّاتٍ ...

then We produce therewith **Jannat**,

means special and public parks, gardens, etc.

... وَحَبَّ الْحَصِيدِ (٩)

and grain that are reaped,

(grains that are harvested for food and for storage for later use),

وَالنَّخْلَ بَاسِقَاتٍ ...

And date palms **Basiqat**,

meaning, tall and high, according to the explanation reported from Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qatadah and As-Suddi.

Allah said,

... لَّهَا طَلْعٌ نَّضِيدٌ (١٠)

with arranged clusters.

means, producing fruits arranged in clusters,

رِزْقًا لِّلْعِبَادِ ...

A provision for (Allah's) servants. (for (Allah's) creation),

... وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ...

And We give life therewith to a dead land.

this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like -- amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allah resurrects the dead. This sign of Allah's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allah the Exalted and Most Honored said in other Ayat,

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind; (40:57),

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْـىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead. Yes, He surely is Able to do all things. (46:33)

وَمِنْ ءَايَـتِهِ أَنَّكَ تَرَى الاٌّرْضَ خَـشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِى أَحْيَـهَا لَمُحْىِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things. (41:39)

... كَذَلِكَ الْخُرُوجُ (١١)

... Thus will be the Resurrection.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـبُ الرَّسِّ وَثَمُودُ

50:12 Denied before them the people of Nuh, and the Dwellers of Rass, and Thamud,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَنُ لُوطٍ

50:13 And `Ad, and Fir`awn, and the brethren of Lut,

وَأَصْحَـبُ الأَيْكَةِ وَقَوْمُ تُّبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ

50:14 And the Dwellers of Al-Aykah, and the people of Tubba`. Everyone of them denied (their) Messengers, so My threat took effect.

أَفَعَيِينَا بِالْخَلْقِ الأَوَّلِ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

50:15 Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allah the Exalted warns,

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ ...

Denied before them the people of Nuh, and the Dwellers of **Rass**,

Allah the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allah the Exalted punished the people of

Nuh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of **Ar-Rass**, and we mentioned their story before in Surah **Al-Furqan**,

... وَثَمُودُ (١٢)

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ (١٣)

...and **Thamud**, and **`Ad**, and **Fir`awn**, and the brethren of **Lut**,

the people of **Sadum** (Sodom) and the surrounding areas, to whom **Lut** was sent. Allah the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

وَأَصْحَابُ الْأَيْكَةِ ...

And the Dwellers of **Al-Aykah**,

they are the nation of **Shu`ayb**, peace be upon him,

... وَقَوْمُ تُبَّعٍ ...

and the people of **Tubba`**,

King of Yemen; we explained his story in the Tafsir of Surah **Ad-Dukhan**, and therefore, we do not need to repeat it here. All praise is due to Allah.

... كُلٌّ كَذَّبَ الرُّسُلَ ...

Everyone of them denied (their) Messengers,

means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers.

Allah the Exalted and Most Honored said,

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nuh denied the Messengers. (26:105)

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well.

Allah said,

... فَحَقَّ وَعِيدِ ﴿١٤﴾

so My threat took effect.

meaning, the promise of torment and punishment that Allah delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

Repeating the Creation is Easier than originating It

Allah the Exalted said,

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ...

Were We then tired with the first creation?

meaning, `did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

... بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

Nay, they are in confused doubt about a new creation.

meaning, `starting the creation did not tire Us, and repeating it is even easier.'

Allah the Exalted and Most Honored said,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27),

and,

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'' (36:78-79)

We mentioned earlier a Hadith collected in the Sahih,

يَقُولُ اللهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ يَقُولُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِه

Allah the Exalted said,

"Son of `Adam insults Me when he says, `He will not resurrect me as He created me before!'

But surely, originating creation is not easier for Me than reproducing it again.''

وَلَقَدْ خَلَقْنَا الإِنسَـنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ

50:16 And indeed We have created man, and We know what his self whispers to him.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are nearer to him than his jugular vein.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

50:17 (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.

مَّا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

50:18 Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

50:19 And the stupor of death will come in truth:

ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

"This is what you have been avoiding!''

وَنُفِخَ فِى الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ

50:20 And the Trumpet will be blown -- that will be the Day of the threat.

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ

50:21 And every person will come forth along with a Sa'iq and a Shahid.

لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَـذَا فَكَشَفْنَا عَنك غِطَآءَكَ
فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

50:22 (It will be said to the sinners):

"Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!''

Allah encompasses and watches all of Man's Activity

Allah the Exalted says,

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ...

And indeed We have created man, and We know what his self whispers to him.

Allah the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allah the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil.

In the Sahih, the Messenger of Allah said,

إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلَ

Verily, Allah the Exalted has forgiven my **Ummah** (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.

The statement of Allah the Exalted,

... وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦)

And We are nearer to him than his jugular vein.

means, His angels are nearer to man than his jugular vein.

Those who explained `We' in the Ayah to mean `Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allah is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Ayah do not need this explanation (that `We' refers to `Allah's knowledge'), for Allah did not say, `and I am closer to him than his jugular vein.' Rather, He

said, وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (And We are nearer to him than his jugular vein). just as He said in the case of dying persons, وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَكِن لَّا تُبْصِرُونَ (But We are nearer to him than you, but you see not). (56:85), in reference to His angels (who take the souls).

Allah the Exalted the Blessed said, إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَـفِظُونَ Verily, We, it is We Who have sent down the **Dhikr** and surely, We will guard it. (15:9) Therefore, the angels brought down the revelation, the Qur'an, by the leave of Allah, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allah. Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allah's Prophet, who is truthful and was told the truth, told us.

Allah's statement here,

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ ...

(Remember) that the two receivers receive,

in reference to the two angels who receive and record the deeds of mankind.

... عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧)

one sitting on the right and one on the left.

means ready to note,

مَا يَلْفِظُ ...

whatever he utters,

(in reference to the human),

... مِن قَوْلٍ ...

of a word,

means any word that he or she speaks,

... إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)

but there is a watcher by him ready.

means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded.

Allah the Exalted said,

وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ

كِرَاماً كَـتِبِينَ

يَعْلَمُونَ مَا تَفْعَلُونَ

But verily, over you (are appointed angels) to watch you, **Kiraman** (honorable) **Katibin** writing down (your deeds), they know all that you do. (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatadah.

This is also the apparent meaning of this Ayah.

Imam Ahmad recorded that Bilal bin Al-Harith Al-Muzani said,

"The Messenger of Allah said,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ،

وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللهُ تَعَالَى عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاه

Verily, a man might utter a word that pleases Allah the Exalted, unaware of how highly it will be regarded, and on its account Allah the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him.

A man might indeed utter a word that angers Allah the Exalted, unaware of how dreadful it will be and on its account Allah the Exalted decrees for him His anger until the Day he meets Him.''

Alqamah used to say,

"How many words did I not utter because of the Hadith that Bilal bin Al-Harith narrated.''

At-Tirmidhi, An-Nasa'i and Ibn Majah collected this Hadith. At-Tirmidhi said, "**Hasan Sahih**.''

There is a Hadith similar to this in the Sahih.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allah the Exalted and Most High said,

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ (١٩)

And the stupor of death will come in truth:

"This is what you have been avoiding!''

Allah the Exalted and Most Honored says, `O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

... ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

This is what you have been avoiding!,

means, `this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

In the Sahih, the Prophet said, while wiping sweat from his face when the stupor of death overcame him,

سُبْحَانَ اللهِ إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ

Glory be to Allah! Verily, death has its stupor.

The Ayah, ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ (This is what you have been avoiding!) has two possible meanings. One of them is this:

- `what you have been trying to avert, escape and flee from has come to you and resided in your home!'

- The second meaning is, `you had no way of escaping or averting this end.

At-Tabarani collected a Hadith in Al-Mu`jam Al-Kabir from Samurah who said that the Messenger of Allah said,

مَثَلُ الَّذِي يَفِرُّ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْنٍ، فَجَاءَ يَسْعَى حَتَّى إِذَا أَعْيَي وَأَسْهَرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ، دَيْنِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَتْ عُنُقُهُ وَمَاتَ

The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, `O fox! Pay my debt!'

The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allah the Exalted the Blessed said,

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (٢٠)

And the Trumpet will be blown -- that will be the Day of the threat.

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection. We also

mentioned that the Messenger of Allah said in a Hadith,

كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَه

How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allah to blow in it).

They said, "O Allah's Messenger, what should we say?''

He said,

قُولُوا

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيل

Say,

"Allah is sufficient for us, and He is the best disposer of affairs.''

The Companions repeated this invocation, saying,

"Allah is sufficient for us, and He is the best disposer of affairs (for us).''

Allah said,

وَجَاءتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ (٢١)

And every person will come forth along with a **Sa'iq** and a **Shahid**.

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds.

This is the apparent meaning of this honorable Ayah and it is the meaning that Ibn Jarir preferred.

It was narrated from Yahya bin Rafi`, the freed servant of Thaqif, that he heard Uthman bin Affan, may Allah be pleased with him, giving a speech in which he recited this Ayah, وَجَاءتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ (And every person will come forth along with a **Sa'iq** and a **Shahid**), and then said,

> "A **Sa'iq** to drive every person to Allah the Exalted, and
>
> a **Shahid** to witness against him what he has done.''

The statement of Allah the Exalted,

لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (٢٢)

Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!

is directed at humanity.

Allah said, لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَذَا (Indeed you were heedless of this), i.e. of this Day, فَكَشَفْنَا عَنكَ غِطَاءكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (Now We have removed from you, your covering, and sharp is your sight this Day!) `your sight is now clear and strong.'

Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allah the Exalted said,

> أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا
>
> How clearly will they (disbelievers) see and hear, the Day when they will appear before Us! (19:38),
>
> and,
>
> وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَـلِحاً إِنَّا مُوقِنُونَ

And if you only could see when the criminals hang their heads before their Lord (saying):

"Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty. (32:12)

وَقَالَ قَرِينُهُ هَـذَا مَا لَدَىَّ عَتِيدٌ

50:23 And his companion (angel) will say: "Here is (his record) ready with me!''

أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

50:24 (Allah will say to the angels:) "Both of you throw into Hell every stubborn disbeliever.''

مَّنَّـعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

50:25 "Hinderer of good, transgressor, doubter,''

الَّذِى جَعَلَ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ فَأَلْقِيَـهُ فِى الْعَذَابِ الشَّدِيدِ

50:26 "Who set up another god with Allah. Then both of you cast him in the severe torment.''

قَالَ قرِينُهُ رَبَّنَا مَآ أَطْغَيْتُهُ وَلَـكِن كَانَ فِى ضَلَـلٍ بَعِيدٍ

50:27 His companion (devil) will say:

"Our Lord! I did not push him to transgression, but he was himself in error far astray.''

قَالَ لاَ تَخْتَصِمُواْ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ

50:28 (Allah) will say: "Dispute not in front of Me, I had already in advance sent you the threat.''

مَا يُبَدَّلُ الْقَوْلُ لَدَىَّ وَمَآ أَنَاْ بِظَلَّـمٍ لّلْعَبِيدِ

50:29 "The sentence that comes from Me cannot be changed, and I am not unjust to the servants.''

The Angel will bear Witness; Allah commands that the Disbeliever be thrown into the Fire

Allah the Exalted says,

وَقَالَ قَرِينُهُ ...

And his companion (angel) will say:

Allah the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

... هَذَا مَا لَدَيَّ عَتِيدٌ (٢٣)

"Here is (his record) ready with me!'',

here it is prepared and completed without addition or deletion. This is when Allah the Exalted will judge the creation with fairness, saying,

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (٢٤)

Both of you throw into Hell every stubborn disbeliever.

It appears that Allah will say these words to the **Sa'iq** and **Shahid** angels; the **Sa'iq** drove him to the grounds where Reckoning is held and the **Shahid** testified. Allah the Exalted will order them to throw him in the fire of **Jahannam**, and worse it is as a destination,

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Both of you throw into Hell every stubborn disbeliever.

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

مَنَّاعٍ لِّلْخَيْرِ ...

Hinderer of good,

> meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

... مُعْتَدٍ ...

transgressor,

> meaning, he transgresses the limits in spending.

Qatadah commented,

> "He is a transgressor in his speech, behavior and affairs.''

Allah said,

... مُّرِيبٍ (٢٥)

doubter,

> meaning, he doubts and raises doubts in those who scrutinize his behavior,

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ ...

who set up another god with Allah.

> meaning, he associated others with Allah and worshipped others besides Him,

... فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ (٢٦)

Then both of you cast him in the severe torment.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said that the Prophet said,

> يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وُكِّلْتُ الْيَوْمَ بِثَلَاثَةٍ:
>
> - بِكُلِّ جَبَّارٍ عَنِيدٍ،

- وَمَنْ جَعَلَ مَعَ اللهِ إِلَهًا آخَرَ،
- وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ،

فَتَنْطَوِي عَلَيْهِمْ فَتَقْذِفُهُمْ فِي غَمَرَاتِ جَهَنَّمَ

A neck from the Fire will appear and will speak saying,

"Today, I have been entrusted with three:

- Every obstinate tyrant,
- everyone who ascribed another god with Allah, and
- he who took a life without right.''

The neck will then close in on them and throw them in the midst of **Jahannam**.''

Man and Devil dispute before Allah

Allah's saying;

قَالَ قَرِينُهُ ...

His companion will say,

refers to the devil who is entrusted to every man, according to Abdullah bin Abbas, Mujahid, Qatadah and several othes. He will say,

.... رَبَّنَا مَا أَطْغَيْتُهُ ...

Our Lord! I did not push him to transgression,

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying, رَبَّنَا مَا أَطْغَيْتُهُ (Our Lord! I did not push him to transgression) meaning, "I did not lead him astray,''

... وَلَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧)

but he was himself in error far astray.

meaning, he himself was misguided, accepting falsehood and stubborn to the truth.

Allah the Exalted and Most Honored said in another Ayah,

وَقَالَ الشَّيْطَـنُ لَمَّا قُضِىَ الاٌّمْرُ

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ مِّن سُلْطَـنٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِى فَلاَ تَلُومُونِى وَلُومُواْ أَنفُسَكُمْ مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُمْ بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ

إِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And Shaytan will say when the matter has been decided:

"Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah.

Verily, there is a painful torment for the wrongdoers.'' (14:22)

Allah the Exalted said,

قَالَ لَا تَخْتَصِمُوا لَدَيَّ ...

... وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ (٢٨)

(Allah) will say: "Dispute not in front of Me.''

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before Him.

The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me,'' while the devil will declare, رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ (Our Lord! I did not

push him to transgression, but he was himself in error far astray). from the path of truth.

The Lord, the Exalted and Most Honored will say to them, لَا تَخْتَصِمُوا لَدَيَّ (Dispute not in front of Me), or `before Me,' وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ (I had already in advance sent you the threat).

> `I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ ...

The Sentence that comes from Me cannot be changed,

"I have made My decision,'' according to the explanation of Mujahid,

... وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ (٢٩)

And I am not unjust to the servants.

`I will not punish anyone, except on account of their sins after the proof has been established against them.'

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَاتِ

50:30 On the Day when We will say to Hell: "Are you filled?''

وَتَقُولُ هَلْ مِن مَّزِيدٍ

It will say: "Are there any more?''

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

50:31 And Paradise will be Uzlifat to those who had Taqwa, not far off.

هَـذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ

50:32 (It will be said): "This is what you were promised -- (it is) for those returning in sincere repentance, and Hafiz.''

مَّنْ خَشِىَ الرَّحْمَـنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ

50:33 "Who feared Ar-Rahman unseen and brought a heart turned in repentance.''

ادْخُلُوهَا بِسَلَـمٍ ذَلِكَ يَوْمُ الُخُلُودِ

50:34 "Enter you therein in peace and security -- this is a Day of eternal life!''

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

50:35 There they will have all that they desire -- and We have more.

Jahannam and Paradise and their Dwellers

Allah says,

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ (٣٠)

On the Day when We will say to Hell: "Are you filled?''

It will say: "Are there any more?''

Allah states that He will say to **Jahannam** on the Day of Resurrection,

"Have you had your fill?''

Allah the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted

and Most Honored, will decide who will be thrown into the Fire and she will keep saying,

> "Are there any more?'' or, `Are there any more whom You will provide me with?'

This is the apparent meaning of this Ayah which is supported by several Hadiths.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

> لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ وَكَرَمِكَ.
>
> وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِىءَ اللهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنَهُمُ اللهُ تَعَالَى فِي فُضُولِ الْجَنَّة
>
> The people will be thrown into **Jahannam** and it will say, `Are there any more' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!'
>
> There will be sufficient empty space in Paradise until Allah creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.''
>
> Muslim also collected this Hadith.

Al-Bukhari recorded that Abu Hurayrah narrated that the Prophet said,

> يُقَالُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَط
>
> **Jahannam** will be asked, "Are you full'' and it will say, "Are there any more'' Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!''

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ

فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ.

وَقَالَتِ الْجَنَّةُ: مَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ.

قَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي .

وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا،

فَأَمَّا النَّارُ فَلَا تَمْتَلِىءُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا فَتَقُولُ: قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِىءُ وَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا،

وَأَمَّا الْجَنَّةُ فَإِنَّ اللهَ عَزَّ وَجَلَّ يُنْشِىءُ لَهَا خَلْقًا آخَرَ

Paradise and the Fire quarreled.

The Fire said, "I have been favored with the arrogant people and tyrants.''

Paradise said, "What is wrong with me that only the poor and humble people enter me?''

Allah the Exalted and Most Honored said to Paradise,

> "You are My mercy, with which I grant mercy to those whom I will among My servants.''

He said to Hell,

> "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you.''

As for Hellfire, it will not have its fill until Allah puts His Foot over it and she will say, "Enough!

Enough!" She will become full and its sides will come close to each other. Allah the Exalted and Most Honored shall not be unjust to any one of His creatures.

As for Paradise, Allah the Exalted and Most Honored will create another creation to fill it.

Allah the Exalted said,

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١)

And Paradise will be **Uzlifat** to those who had **Taqwa**, not far off.

meaning, Paradise will be brought close and near to the pious, according to Qatadah, Abu Malik and As-Suddi,

غَيْرَ بَعِيدٍ (not far off), and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ ...

This is what you were promised -- (it is) for those returning,

means, who go back to Allah in sincere repentance intending not to repeat sin,

... حَفِيظٍ (٣٢)

Hafiz,

who preserve their covenant with Allah and do not break or betray it,

مَنْ خَشِيَ الرَّحْمَن بِالْغَيْبِ ...

Who feared **Ar-Rahman** unseen,

who feared Allah in secret when only Allah the Exalted and Most Honored could see him.

The Prophet said,

وَرَجُلٌ ذَكَرَ اللهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاه

And a man who remembered Allah the Exalted while alone, and his eyes became tearful.

Allah said,

... وَجَاء بِقَلْبٍ مُّنِيبٍ (٣٣)

and brought a heart turned in repentance.

meaning, he will meet Allah, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of **Shirk**) and humbled to Him,

ادْخُلُوهَا ...

Enter you therein, (meaning Paradise),

... بِسَلَامٍ ...

in peace and security,

they will earn security from the torment of Allah, the Exalted and Most Honored, and the angels of Allah will greet them with the **Salam**, according to the explanation of Qatadah.

The statement of Allah the Exalted and Most Honored:

... ذَلِكَ يَوْمُ الْخُلُودِ (٣٤)

-- this is a Day of eternal life!,

meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it.

The statement of Allah the All-Mighty,

لَهُم مَّا يَشَاؤُونَ فِيهَا ...

There they will have all that they desire,

means, whatever delights they wish and desire, they will find it brought before them.

Allah's statement,

... وَلَدَيْنَا مَزِيدٌ (٣٥)

and We have more.

is similar to His other statement,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

> For those who have done good is the best and even more. (10:26)

In the Sahih, Muslim recorded that Suhayb bin Sinan Ar-Rumi said;

> `more' refers to looking at the Most Honorable Face of Allah.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشاً فَنَقَّبُواْ فِى الْبِلَـدِ هَلْ مِن مَّحِيصٍ

50:36 And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?

إِنَّ فِى ذَلِكَ لَذِكْرَى لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

50:37 Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

وَلَقَدْ خَلَقْنَا السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ

50:38 And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

50:39 So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَـرَ السُّجُودِ

50:40 And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.

Warning the Disbelievers of the imminent Torment;

Allah says,

وَكَمْ أَهْلَكْنَا قَبْلَهُم ...

And how many ...

Allah the Exalted asks, `how many We have destroyed before these denying disbelievers?'

... مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا ...

a generation who were stronger in power than they.

> they were more numerous, mightier than they and who constructed on the earth and built on it more than they.

The statement of Allah the Exalted,

... فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ (٣٦)

And they went about the land! Could they find any place of refuge?

Ibn Abbas commented,

> "They left the traces throughout the land,''

Qatadah said,

> "They traveled throughout the land seeking provisions through trade and business, more than you have.''

Allah's statement, هَلْ مِن مَّحِيصٍ (Could they find any place of refuge?)

> means, `could they find a shelter from Allah's decision and appointed destiny? Have what they collected benefited them or averted Allah's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment).'

Allah the Exalted and Most Honored said,

إِنَّ فِي ذَلِكَ لَذِكْرَى ...

Verily, therein is indeed a reminder, (and a lesson),

... لِمَن كَانَ لَهُ قَلْبٌ ...

for him who has a heart,

> meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujahid,

...أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ (٣٧)

or gives ear while he is heedful.

> meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect.

Mujahid said that, أَوْ أَلْقَى السَّمْعَ (or gives ear),

> means, he does not talk to himself but listens with an attentive heart.

Ad-Dahhak commented,

"The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent.''

Ath-Thawri and several others said similarly.

The statement of Allah the Exalted and Most Honored;

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ (٣٨)

And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead.

Qatadah said,

"The Jews, may Allah's curses descend on them, said that Allah created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allah the Exalted then sent down denial of their statement and false opinion.''

Allah said, وَمَا مَسَّنَا مِن لُّغُوبٍ (and nothing of fatigue touched Us).

indicating that no sleep, exhaustion or weariness affects Him. Allah the Exalted the Blessed said in other Ayat,

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things. (46:33)

and,

لَخَلْقُ السَّمَـوَتِ وَالأٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind. (40:57)

and,

أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا

Are you more difficult to create or is the heaven that He constructed? (79:27)

Allah the Exalted and Most Honored said,

فَاصْبِرْ عَلَى مَا يَقُولُونَ ...

So bear with patience all that they say,

in reference to those who deny the Prophet, ordering him to be patient with them and turn away from them in a good way,

... وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩)

and glorify the praises of your Lord, before the rising of the sun and before (its) setting.

There were two ordained prayers prior to the **Isra'** journey. One before the rising of the sun at dawn and the other before sunset in the evening. **Qiyam Al-Layl**, prayer at night, was a command for the Prophet and his followers for sometime but it was later abrogated for the **Ummah**. Later, during the **Isra'** journey, Allah abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of **Fajr** before sunrise, and **`Asr** in the late afternoon.

Imam Ahmad recorded that Jarir bin Abdullah said,

"When we were sitting with the Prophet, he looked at the full moon and said,

أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هذَا الْقَمَرَ لَا تُضَامُّونَ فِيهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا

Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.

He then recited Allah's statement, وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)'''

The Two Sahihs and the rest of the Group collected this Hadith through the chain of Ismail.

Allah the Exalted said,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ ...

And during a part of the night glorify His praises,

meaning pray to Him.

Allah said in another Ayah,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

And in some parts of the night offer the **Salah** with it, as an additional prayer for you. It may be that your Lord will raise you to **Maqam Mahmud**. (17:79)

Ibn Abi Najih reported that Mujahid said that Ibn Abbas said that,

... وَأَدْبَارَ السُّجُودِ (٤٠)

and after the prostrations.

refers to **Tasbih**, i.e. glorifying Allah's praises, after the prayers.

There is a Hadith collected in the Two Sahihs that supports this meaning.

Abu Hurayrah said,

"Some poor migrants came and said, `O Allah's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.'

The Prophet said,

وَمَا ذَاكَ؟

Why is that?

They said, `They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.'

The Prophet said,

أَفَلَا أُعَلِّمُكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْتُمْ؟

- تُسَبِّحُونَ
- وَتَحْمَدُونَ
- وَتُكَبِّرُونَ

دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِين

Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same Say,

- `**Subhan Allah,**
- **Alhamdulillah** and
- **Allahu Akbar**,'

thirty-three times each after every prayer.

Later, they came back and said, `O Allah's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.'

The Prophet said,

ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاء

This is a favor and grace of Allah, and He grants it to whom He wills.''

There is another way of explaining the Ayah.

It is that Allah's statement, وَأَدْبَارَ السُّجُودِ (and after the prostrations),

refers to the two **Rak`ahs** after the **Maghrib** prayer.

This was reported from Umar bin Al-Khattab, Ali bin Abi Talib and his son Al-Hasan, Abdullah bin Abbas, Abu Hurayrah and Abu Umamah, may Allah be pleased with them.

This is also the saying of Mujahid, Ikrimah, Ash-Sha`bi, An-Nakha`i, Al-Hasan Al-Basri, Qatadah, and others.

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ

50:41 And listen on the Day when the caller will call from a near place.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ

50:42. The Day when they will hear As-Sayhah in truth, that will be the Day of coming out.

إِنَّا نَحْنُ نُحْيِى وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

50:43 Verily, it is We Who give life and cause death; and to Us is the final return.

يَوْمَ تَشَقَّقُ الاٌّرْضُ عَنْهُمْ سِرَاعاً

50:44 On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.

ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

That will be a gathering, quite easy for Us.

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْءَانِ مَن يَخَافُ وَعِيدِ

50:45 We know best what they say. And you are not the one to force them. But warn by the Qur'an; him who fears My threat.

Admonition from Some Scenes of the Day of Resurrection

Allah the Exalted said,

وَاسْتَمِعْ ...

And listen, (O Muhammad),

... يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ (٤١)

on the Day when the caller will call from a near place.

to the gathering for the Day of Judgement,

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ...

The Day when they will hear **As-Sayhah** in truth,

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

... ذَلِكَ يَوْمُ الْخُرُوجِ (٤٢)

that will be the Day of coming out. (from the graves),

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ (٤٣)

Verily, it is We Who give life and cause death; and to Us is the final return.

Allah is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil.

Allah the Exalted said,

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ...

On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.

Allah the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allah the Exalted will command angel Israfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Israfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allah the Exalted and Most Honored, will declare,

"By My grace and power, each soul shall return to the body that it used to inhabit,''

and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allah the Exalted and Most Honored,

مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَـفِرُونَ هَـذَا يَوْمٌ عَسِرٌ

Hastening towards the caller. The disbelievers will say: "This is a hard Day.'' (54:8),

and,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! (17:52)

In the Sahih, it is recorded that Anas said that the Messenger of Allah said,

أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْض

The earth will open up first around me.

Allah the Exalted and Most Honored said,

... ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ (٤٤)

That will be a gathering, quite easy for Us.

`bringing them back to life is easy for Us and effortless.'

Allah the Exalted and Most Honored said,

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

and,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

The creation of you all and the resurrection of you all are only as of a single person. Verily, Allah is All-Hearer, All-Seer. (31:28)

Comforting the Prophet

The statement of Allah the Exalted and Most High,

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ...

We know best what they say.

means, `Our knowledge is all encompassing of the denial that the idolators are confronting you with, so do not be concerned.'

In similar Ayat, Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death). (15:97)

Allah's statement,

... وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ...

And you are not the one to force them.

says, `it is not you who forces them to accept the guidance; this is not a part of your mission.'

Allah the Exalted and Most Honored said,

... فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ (٤٥)

But warn by the Qur'an; him who fears My threat.

meaning, `convey the Message of your Lord, for only those who fear Allah and dread His torment, and hope in His promise will remember and heed,'

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey (the Message) and on Us is the reckoning. (13:40),

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them -- you are only one who reminds. You are not a dictator over them. (88:21-22)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

and,

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Verily, you guide not whom you like, but Allah guides whom He wills. (28:56)

Allah's statement here, وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ (And you are not the one to force them. But warn by the Qur'an; him who fears My threat). Qatadah used to invoke Allah by saying,

"O Allah! Make us among those who fear Your threat and hope for Your promise, O **Barr** (Subtle, Kind, Courteous, and Generous), O **Rahim** (the Most Merciful.''

This is the end of the Tafsir of Surah **Qaf**. All praise is due to Allah, He is for us, the most excellent Trustee.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

---

Adh-Dhariyat

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالذَرِيَـتِ ذَرْواً

51:1 By the scattering Dhariyat;

فَالْحَـمِلَـتِ وِقْراً

51:2 And the laden Hamilat;

فَالْجَـرِيَـتِ يُسْراً

51:3 And the steady Jariyat;

فَالْمُقَسِّمَـتِ أَمْراً

51:4 And the distributors of command,

إِنَّمَا تُوعَدُونَ لَصَـدِقٌ

51:5 Verily, that which you are promised is surely true.

وَإِنَّ الدِّينَ لَوَاقِعٌ

51:6 And verily, Ad-Din is sure to occur.

وَالسَّمَآءِ ذَاتِ الْحُبُكِ

51:7 By the heaven full of Hubuk,

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ

51:8 Certainly, you have different ideas.

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

51:9 Turned aside therefrom is he who is turned aside.

قُتِلَ الْخَرَصُونَ

51:10 Cursed be Al-Kharrasun!

الَّذِينَ هُمْ فِى غَمْرَةٍ سَـهُونَ

51:11 Who are under a cover of Sahun,

يَسْـَلُونَ أَيَّانَ يَوْمُ الدِّينِ

51:12 They ask: "When will be the Day of Ad-Din?''

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

51:13 (It will be) a Day when they will be Yuftanun in the Fire!

ذُوقُوا۟ فِتْنَتَكُمْ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ

51:14 "Taste you your trial!

This is what you used to ask to be hastened!''

Affirming the News of the Resurrection

The Commander of the faithful, Ali bin Abi Talib may Allah be pleased with him, ascended the **Minbar** in Kufah and declared,

> "Any Ayah in the Book of Allah the Exalted and any **Sunnah** from Allah's Messenger you ask me about today, I will explain them.''
>
> Ibn Al-Kawwa stood up and said, "O Leader of the faithful! What is the meaning of Allah's statement,
>
> وَالذَّارِيَاتِ ذَرْوًا (١)
>
> By the scattering **Dhariyat**,''
>
> and Ali said, "The wind.''
>
> The man asked,
>
> فَالْحَامِلَاتِ وِقْرًا (٢)
>
> And the laden **Hamilat**,''
>
> Ali said, "The clouds.''
>
> The man again asked,
>
> فَالْجَارِيَاتِ يُسْرًا (٣)
>
> And the steady **Jariyat**,
>
> Ali said, "The ships.''
>
> The man asked,
>
> فَالْمُقَسِّمَاتِ أَمْرًا (٤)

And the distributors of command,

Ali said, it refers to "The angels.''

Some scholars said that **Al-Jariyat Yusra** refers to the stars that float in their orbits with ease. This would mean that the things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allah's order are above that, and they descend with Allah's legislative orders and the decrees He determines.

These Ayat contain a vow from Allah that Resurrection shall come to pass.

Allah's statement,

إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥)

Verily, that which you are promised is surely true,

it is a truthful promise,

وَإِنَّ الدِّينَ ...

And verily, **Ad-Din**, (the Recompense),

... لَوَاقِعٌ (٦)

will occur, (it will surely come to pass).

Then Allah the Exalted said,

وَالسَّمَاءِ ذَاتِ الْحُبُكِ (٧)

By the heaven full of **Hubuk**,

Ibn Abbas said;

"Full of beauty, grace, magnificence and perfection.''

Mujahid, Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, Atiyah Al-`Awfi, Ar-Rabi bin Anas and others said similarly.

Ad-Dahhak, Al-Minhal bin `Amr and others said,

"The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the **Hubuk**.''

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allah the Exalted said,

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ (٨)

Certainly, you have different ideas.

Allah says, `you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.'

Qatadah commented on the Ayah,

"You have different ideas about the Qur'an. Some of you agree that it is true while some others deny this fact.''

Allah said,

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (٩)

Turned aside therefrom is he who is turned aside.

Allah says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided

and originally liars, the fools who have no sound comprehension, as Allah said,

فَإِنَّكُمْ وَمَا تَعْبُدُونَ

مَآ أَنتُمْ عَلَيْهِ بِفَـتِنِينَ

إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ

> So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell! (37:161-163)

Ibn Abbas, may Allah be pleased with him, and As-Suddi said: يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (Turned aside therefrom is he who is turned aside).

> "He who is misguided is led astray from it. ''

Allah said;

قُتِلَ الْخَرَّاصُونَ (١٠)

Cursed be **Al-Kharrasun**,

Mujahid said; "The liars.

> This is similar to what is mentioned in Surah **`Abasa**:
>
> قُتِلَ الإِنسَـنُ مَآ أَكْفَرَهُ
>
> Be cursed man! How ungrateful he is! (80:17)
>
> **Al-Kharrasun** are those who claim that they will never be brought back to life, doubting the coming of Resurrection.''

Ali bin Abi Talhah reported from Ibn Abbas;

> "Cursed be the doubters.''

Mu`adh said similarly, may Allah be pleased with him. During one of his speeches he said,

> "Destroyed be the doubters.''

Qatadah said,

"**Al-Kharrasun** are the people of doubt and suspicion.''

Allah said;

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ (١١)

Who are under a cover of **Sahun**,

Ibn Abbas, may Allah be pleased with him, and others said;

"In disbelief and doubt, they are heedless and playful.''

Allah said,

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ (١٢)

They ask: "When will be the Day of Ad-Din?''

They utter this statement in denial, stubbornness, doubt and suspicion.

Allah the Exalted replied,

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (١٣)

(It will be) a Day when they will be **Yuftanun** in the Fire!

Ibn Abbas, Mujahid, Al-Hasan and several others said,

"**Yuftanun** means punished."

Mujahid said:

"Just as gold is forged in the fire.''

A group of others also including Mujahid, Ikrimah, Ibrahim An-Nakha`i, Zayd bin Aslam, and Sufyan Ath-Thawri said,

"They will be burnt.''

دُوقُوا فِتْنَتَكُمْ ...

Taste you your trial!

Mujahid said, "Your burning''

while others said, "Your punishment.''

... هَذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ (١٤)

This is what you used to ask to be hastened!

This will be said admonishing, chastising, humiliating and belittling them. Allah knows best.

إِنَّ الْمُتَّقِينَ فِى جَنَّـتٍ وَعُيُونٍ

51:15 Verily, those who have Taqwa will be in the midst of Gardens and Springs,

ءَاخِذِينَ مَآ ءَاتَـهُمْ رَبُّهُمْ إِنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُحْسِنِينَ

51:16 Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.

كَانُواْ قَلِيلاً مِّن الَّيْلِ مَا يَهْجَعُونَ

51:17 They used to sleep but little by night.

وَبِالاٌّسْحَـرِ هُمْ يَسْتَغْفِرُونَ

51:18 And in the hours before dawn, they were asking for forgiveness.

وَفِى أَمْوَلِهِمْ حَقٌّ لَّلسَّآئِلِ وَالْمَحْرُومِ

51:19 And in their wealth there was the right of the Sa'il and the Mahrum.

وَفِى الْأَرْضِ ءَايَـتٌ لِّلْمُوقِنِينَ

51:20 And on the earth are signs for those who have faith with certainty.

وَفِى أَنفُسِكُمْ أَفَلاَ تُبْصِرُونَ

51:21 And also in yourselves.

Will you not then see?

وَفِى السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

51:22 And in the heaven is your provision, and that which you are promised.

فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ

51:23 Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.

Qualities of Those Who have Taqwa and Their Reward

Allah the Exalted says,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥)

Verily, those who have **Taqwa** will be in the midst of Gardens and Springs,

Allah the Exalted informs about those who have **Taqwa**, that on the Day of their Return they will be amidst gardens and springs.

To the contrary the miserable ones will be amidst torment, punishment, fire and chains.

Allah said,

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ...

Taking joy in the things which their Lord has given them.

His statement; آخِذِينَ (Taking) describes the state of the people of **Taqwa** in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors.

Allah the Exalted and Most Honored said,

... إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ ...

Verily, they were before that, (in the life of the world),

... مُحْسِنِينَ (١٦)

good doers,

As He said:

كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الأَيَّامِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

Allah the Exalted described the good acts that they performed,

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧)

They used to sleep but little at night.

The scholars of Tafsir have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake.

Ibn Abbas said,

"Every night, they would worship Allah, even during a little part of the night.''

Qatadah narrated that Mutarrif bin Abdullah said,

"Hardly a night would pass by them that they did not pray to Allah the Exalted and Most Honored, either in the beginning, or the middle of it.''

Mujahid said,

> "Only a few nights, if any, would they sleep through the night until the morning without praying **Tahajjud**.''
>
> Qatadah said similarly.

Anas bin Malik and Abu Al-Aliyah said,

> "They used to pray between **Al-Maghrib** and **Al-`Isha'**.''

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarir.

Al-Hasan Al-Basri said: **كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ** (They used to sleep but little by night),

> "They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn.''

Abdullah bin Salam said,

> "When the Messenger of Allah arrived at Al-Madinah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

يَا أَيُّهَا النَّاسُ

- أَطْعِمُوا الطَّعَامَ،
- وَصِلُوا الْأَرْحَامَ،
- وَأَفْشُوا السَّلَامَ،
- وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ،

تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

O people!

- Feed with food,
- keep relations to kith and kin,
- spread the Salam,
- pray at night while people are asleep,

and you will enter Paradise in peace.''

Imam Ahmad recorded that Abdullah bin Umar said that the Messenger of Allah said,

إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا

Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.

Abu Musa Al-Ash`ari said, "Who are they for, O Allah's Messenger'' He said,

لِمَنْ

- أَلَانَ الْكَلَامَ،
- وَأَطْعَمَ الطَّعَامَ،
- وَبَاتَ للهِ قَائِمًا وَالنَّاسُ نِيَام

For those

- who use soft speech,
- feed food and
- spend the night in voluntary prayer while people are asleep.

Allah said:

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨)

And in the hours before dawn, they were asking for forgiveness.

Mujahid and several others said:

"They were performing Salah.''

Others said that they would stand in prayer during the night and delayed asking Allah for forgiveness until the latter hours before dawn.

As Allah, the Exalted the Blessed, said;

وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ

And those who seek forgiveness during the last hours of the night. (3:17)

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the Sahih collections as well as others, from several Companions, that the Messenger of Allah said,

إِنَّ اللهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرُ، فَيَقُولُ:

هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ.

هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ.

هَلْ مِنْ سَائِلٍ فَيُعْطَى سُؤْلَهُ؟

حَتَّى يَطْلُعَ الْفَجْرُ

Allah, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says,

"Is there anyone who is repenting so that I may accept his repentance?

Is there anyone seeking forgiveness, so that I may forgive him?

Is there anyone asking of Me, so that I may grant him his request?''

until **Fajr** begins.

Many of the scholars of Tafsir said that when the Prophet Ya`qub said to his sons: سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي I will ask my Lord for forgiveness for you (12:98), he delayed doing so until the hours before dawn.

Allah the Exalted and Most Honored said,

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (١٩)

And in their wealth there was the right of the **Sa'il** and the **Mahrum**.

After Allah mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness, وَفِي أَمْوَالِهِمْ حَقٌّ (And in their wealth there was the right), a designated part which they dedicated to the **Sa'il** and **Mahrum**.

The **Sa'il** is the poor who begs others, and he has a due right.

As for the **Mahrum**, Ibn Abbas and Mujahid said,

"He is the poor person who does not receive a stipend.''

Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, A'ishah may Allah be pleased with her, said about the **Mahrum**,

"He is the displaced, the one who does not have a profession to easily earn an income from.''

Qatadah and Az-Zuhri said:

"The **Mahrum** is the one who does not ask the people for anything.''

Az-Zuhri added that the Messenger of Allah said,

لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ

The poor (**Miskin**) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.

This Hadith is recorded in the Two Sahihs using another chain of narration.

Allah's Signs on the Earth and in Mankind

Allah the Exalted and the Blessed said next,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ (٢٠)

And on the earth are signs for those who have faith with certainty.

Allah says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allah placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans.

He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allah put every organ in their bodies in its rightful place where they most need it to be.

So He said؛

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١)

And also in yourselves. Will you not then see?

Qatadah commented,

"He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship.''

Allah the Exalted said next,

وَفِي السَّمَاء رِزْقُكُمْ ...

And in the heaven is your provision, (meaning, rain),

... وَمَا تُوعَدُونَ (٢٢)

and that which you are promised.

meaning Paradise.

This was said by Ibn Abbas, Mujahid and several others.

Allah said:

فَوَرَبِّ السَّمَاء وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ (٢٣)

Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.

Allah is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth, there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak When he would talk to one of his friends,

Mu`adh used to say: "What I am saying is as true as your being here.''

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَهِيمَ الْمُكْرَمِينَ

51:24 Has the story reached you, of the honored guests of Ibrahim?

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَـماً

51:25 When they came in to him and said: "Salaman!''

قَالَ سَلَـٰمٌ قَوْمٌ مُّنكَرُونَ

He answered: "Salamun'' and said: "You are a people unknown to me.''

فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ

51:26 Then he turned to his household, and brought out a roasted calf.

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلاَ تَأْكُلُونَ

51:27 And placed it before them (saying): "Will you not eat?''

فَأَوْجَسَ مِنْهُمْ خِيفَةً

51:28 Then he conceived fear of them (when they ate not).

قَالُواْ لاَ تَخَفْ وَبَشَّرُوهُ بِغُلَـٰمٍ عَلَيمٍ

They said: "Fear not.'' And they gave him glad tidings of a son having knowledge.

فَأَقْبَلَتِ امْرَأَتُهُ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

51:29 Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!''

قَالُواْ كَذَلِكِ قَالَ رَبُّكِ

51:30 They said: "Even so says your Lord.

إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

Verily, He is the All-Wise, the All-Knower.''

The Guests of the Prophet Ibrahim

We mentioned this story before in Surah **Hud** and **Al-Hijr**.

Allah said,

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤)

Has the story reached you, of the honored guests of Ibrahim?

whom Ibrahim honored,

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ ...

When they came in to him and said: "**Salaman**!"

He answered: "**Salamun**."

وَإِذَا حُيِّيْتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

When you are greeted with a greeting, greet in return with what is better than it, or return it equally. (4:86)

So the Friend of Allah chose a better reply in return for their greeting, implementing Allah's command: Reciprocating the greeting with the term **Salamun** is stronger than the greeting using the term **Salaman**.

The three angels; Jibril, Mika'il and Israfil came to Ibrahim in the image of handsome young wonderfully graceful men. This is why Ibrahim said,

... قَوْمٌ مُّنكَرُونَ (٢٥)

You are a people unknown to me.

Allah the Exalted said,

فَرَاغَ إِلَى أَهْلِهِ ...

Then he turned to his household,

(Ibrahim discretely went inside in haste),

... فَجَاء بِعِجْلٍ سَمِينٍ (٢٦)

and brought out a roasted calf.

(from the best of his menu),

And in another Ayah

فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ

And he hastened to entertain them with a roasted calf. (11:69)

means roasted on hot coals

فَقَرَّبَهُ إِلَيْهِمْ ...

And placed it before them, (brought it close to them),

... قَالَ أَلَا تَأْكُلُونَ (٢٧)

Saying, "Will you not eat?''

Ibrahim said this polite and kind statement to his guests, and surely, this Ayah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you.'' Rather, he discretely had it prepared and placed before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation, أَلَا تَأْكُلُونَ (Will you not eat?)

This statement is similar to one of us saying to a guest,

"Would you be kind and generous to do such and such''

Allah the Exalted said,

فَأَوْجَسَ مِنْهُمْ خِيفَةً ...

Then he conceived fear of them.

this Ayah is explained by Allah's statement,

فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُواْ لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ

وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ ..

But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of **Lut**.''

And his wife was standing (there), and she laughed ... (11:70-71),

meaning, she was glad that the people of **Lut** would be destroyed on account of their rebellion and transgression against Allah, the Exalted. This is when the angels delivered the good news to her of a son, Ishaq, and Ya`qub after Ishaq,

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَـذَا بَعْلِي شَيْخًا إِنَّ هَـذَا لَشَيْءٌ عَجِيبٌ

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللّهِ رَحْمَتُ اللّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man Verily, this is a strange thing!''

They said, "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O

family of the house. Surely, He (Allah) is All-Praiseworthy, All-Glorious.'' (11:72-73)

... قَالُوا لَا تَخَفْ ...

They said: "Fear not.''

... وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (٢٨)

And they gave him glad tidings of a son having knowledge.

This news was as good to Ibrahim as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news.

Allah the Exalted said,

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ ...

Then his wife came forward with a loud voice,

She screamed loudly, according to Ibn Abbas, Mujahid, Ikrimah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, Ath-Thawri and As-Suddi. She said when she shouted, يوَيْلَتَا Ah! Woe to me! (25:28), then,

... فَصَكَّتْ وَجْهَهَا ...

she smote her face,

meaning, she struck herself upon her forehead, according to Mujahid and Ibn Sabit.

Ibn Abbas said,

"she smacked her face just as women do when confronted with an amazing thing,"

... وَقَالَتْ عَجُوزٌ عَقِيمٌ (٢٩)

and said: "A barren old woman!''

meaning, "How can I give birth while I am an old woman And even when I was young I was barren and could not have children,''

قَالُوا كَذَلِكَ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (٣٠)

They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower,''

> `He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

51:31 (Ibrahim) said: "Then for what purpose you have come, O messengers!''

قَالُواْ إِنَّآ أُرْسِلْنَآ إِلَى قَوْمٍ مُّجْرِمِينَ

51:32 They said: "We have been sent to a people who are criminals.''

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ

51:33 "To send down upon them stones of clay.''

مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ

51:34 "Marked by your Lord for transgressors.''

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

51:35 So We brought out from therein the believers.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ

51:36 But We found not there any household of the Muslims except one.

وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الأَلِيمَ

51:37 And We have left there a sign for those who fear the painful torment.

The Angels were sent to destroy the People of the Prophet Lut

Allah the Exalted said about Ibrahim, peace be upon him,

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاء أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

> Then when the fear had gone away from (Ibrahim), and the glad tidings had reached him, he began to plead with Us for the people of **Lut**. Verily, Ibrahim was, without doubt forbearing, used to invoke Allah with humility, and was repentant. "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.'' (11:74-76)

Allah said here,

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٣١)

> (Ibrahim) said: "Then for what purpose you have come, O messengers!''
>
> meaning, `what is the mission that you were sent with,'

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ (٣٢)

> They said: "We have been sent to a people who are criminals.''
>
> in reference to the people of **Lut**,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ (٣٣)

مُسَوَّمَةً ...

> To send down upon them stones of baked clay, marked, (or written),

... عِندَ رَبِّكَ لِلْمُسْرِفِينَ (٣٤)

by your Lord for transgressors.

recorded with Allah to their names; each stone has the name of its companion. Allah said in Surah **Al-`Ankabut**,

قَالَ إِنَّ فِيهَا لُوطاً قَالُواْ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَـبِرِينَ

(Ibrahim) said: "But there is **Lut** in it.''

They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind.'' (29:32),

and said here,

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥)

So We brought out from therein the believers.

they are: **Lut** and his family, except his wife,

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ (٣٦)

But We found not there any household of the Muslims except one.

Allah the Exalted said,

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (٣٧)

And We have left there a sign for those who fear the painful torment.

meaning, `We left a proof of the punishment, torment and stones made of **Sijjil** (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,' **لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ** (for those who fear the painful torment).

وَفِى مُوسَى إِذْ أَرْسَلْنَـهُ إِلَى فِرْعَوْنَ بِسُلْطَـنٍ مُّبِينٍ

51:38 And in Musa, when We sent him to Fir`awn with a manifest authority.

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَـحِرٌ أَوْ مَجْنُونٌ

51:39 But (he) turned away along with his hosts, and said: "A sorcerer or a madman.''

فَأَخَذْنَـهُ وَجُنُودَهُ فَنَبَذْنَـهُمْ فِى الْيَمِّ وَهُوَ مُلِيمٌ

51:40 So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.

وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

51:41 And in `Ad when We sent against them the barren wind;

مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلاَّ جَعَلَتْهُ كَالرَّمِيمِ

51:42 It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُواْ حَتَّى حِينٍ

51:43. And in Thamud, when they were told: "Enjoy yourselves for a while!''

فَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ

51:44 But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.

فَمَا اسْتَطَـعُواْ مِن قِيَامٍ وَمَا كَانُواْ مُنتَصِرِينَ

51:45 Then they were unable to rise up, nor could they help themselves.

وَقَوْمَ نُوحٍ مِّن قَبْلُ

51:46 (So were) the people of Nuh before them.

إِنَّهُمْ كَانُوا۟ قَوْماً فَـسِقِينَ

Verily, they were a people who were rebellious.

Lessons from the Destruction of Fir`awn, `Ad, Thamud, and the People of Nuh

Allah the Exalted said,

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ (٣٨)

And in Musa, when We sent him to Fir`awn with a manifest authority.

meaning, with clear proof and plain evidence,

فَتَوَلَّى بِرُكْنِهِ ...

But he turned away along with his hosts,

meaning, in rebellion and arrogance, Fir`awn turned away from the plain truth that Musa was sent with,

ثَانِىَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ

Bending his neck in pride, and leading (others) too (far) astray from the path of Allah. (22:9),

meaning turning away from truth in arrogance,

... وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ (٣٩)

and said: "A sorcerer, or a madman.''

meaning Fir`awn said to Musa, "With regards to the message that you brought me, you are either a magician or a madman.''

Allah the Exalted replied,

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ ...

So We took him and his armies, and dumped them,

meaning `We threw them,'

... فِي الْيَمِّ ...

into the **Yamm**, (into the sea),

... وَهُوَ مُلِيمٌ (٤٠)

for he was blameworthy.

meaning, Fir`awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allah the Exalted and Most Honored said,

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (٤١)

And in **`Ad** when We sent against them the barren wind!

that destroys everything and produces nothing.

This was said by Ad-Dahhak, Qatadah and others.

Allah's statement,

مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ ...

It spared nothing that it reached,

meaning, everything that the wind could destroy,

... إِلَّا جَعَلَتْهُ كَالرَّمِيمِ (٤٢)

but blew it into broken spreads of rotten ruins.

meaning, made it just like a rotten and destroyed.

Sa`id bin Al-Musayyib and others commented on: إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (when We sent against them the barren wind),

"Southerly winds.''

However, there is a Hadith in the Sahih from Shu`bah bin Al-Hakam, from Mujahid, from Ibn Abbas, who said that the Messenger of Allah said,

نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُور

I have been made victorious with the **Saba** (easterly wind), and the people of **`Ad** were destroyed with the **Dabur** (westerly wind).

Allah saying,

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ (٤٣)

And in **Thamud**, when they were told: "Enjoy yourselves for a while!''

is just as He said in another Ayah,

وَأَمَّا ثَمُودُ فَهَدَيْنَـهُمْ فَاسْتَحَبُّواْ الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَـعِقَةُ الْعَذَابِ الْهُونِ

And as for **Thamud**, We guided them to the path of truth, but they preferred blindness to guidance; so the **Sa`iqah** of disgracing torment seized them. (41:17)

Allah said here,

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ (٤٤)

And in **Thamud**, when they were told: "Enjoy yourselves for a while!'' But they insolently defied the command of their Lord, so the **Sa`iqah** overtook them while they were looking.

Thamud were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

فَمَا اسْتَطَاعُوا مِن قِيَامٍ ...

Then they were unable to rise up,

they were unable to escape and run away from it,

... وَمَا كَانُوا مُنتَصِرِينَ (٤٥)

nor could they help themselves.

nor could they save themselves from the torment that befell them.

Allah the Exalted and Most Honored said,

وَقَوْمَ نُوحٍ مِّن قَبْلُ ...

(So were) the people of Nuh before them.

meaning, `We destroyed the people of Nuh before these people (**Fir`awn**, **`Ad** and **Thamud**).'

... إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٤٦)

Verily, they were a people who were rebellious.

We mentioned these stories in details before in the **Tafsir** of several other **Surahs**.

وَالسَّمَآءَ بَنَيْنَـهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

51:47 With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.

وَالاٌّرْضَ فَرَشْنَـهَا فَنِعْمَ الْمَـهِدُونَ

51:48 And We have made the earth a Firash; how excellent spreader (thereof) are We!

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

51:49 And of everything We have created pairs, that you may remember.

فَفِرُّوا إِلَى اللَّهِ

51:50 So, flee to Allah.

إِنِّى لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ

Verily, I am a plain warner to you from Him.

وَلاَ تَجْعَلُواْ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ إِنِّى لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ

51:51 And set not up any other god along with Allah. Verily, I am a plain warner to you from Him.

Proofs of Allah's Oneness abound in the Creation of the Heavens and the Earth

Allah reminds us of the creating of the higher and lower worlds,

وَالسَّمَاء بَنَيْنَاهَا ...

We constructed the heaven.

meaning, `We made it as a high roof, protected from falling,'

... بِأَيْدٍ ...

with Hands,

meaning, with strength, according to Abdullah bin Abbas, Mujahid, Qatadah, Ath-Thawri and several others,

... وَإِنَّا لَمُوسِعُونَ (٤٧)

Verily, We are able to extend the vastness of space thereof.

means, `We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

وَالْأَرْضَ فَرَشْنَاهَا ...

And We have made the earth a **Firash**,

> meaning, `We have made it a resting place for the created,'

... فَنِعْمَ الْمَاهِدُونَ (٤٨)

how excellent a spreader (thereof) are We!,

> meaning, `We spread it for its inhabitants,'

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ ...

And of everything We have created pairs,

> meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants.

The statement of Allah the Exalted,

... لَعَلَّكُمْ تَذَكَّرُونَ (٤٩)

that you may remember.

> (and know that the Creator, Allah, is One without partners),

فَفِرُّوا إِلَى اللَّهِ ...

So, flee to Allah.

> meaning, seek shelter with Him and trust in Him in all of your affairs,

... إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ (٥٠)

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ...

Verily, I am a plain warner to you from Him. And set not up any other god along with Allah.

> i.e. do not associate any partners with Him,

... إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ (٥١)

Verily, I am a plain warner to you from Him.

كَذَلِكَ مَآ أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلاَّ قَالُواْ سَـحِرٌ أَوْ مَجْنُونٌ

51:52 Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!''

أَتَوَاصَوْاْ بِهِ بَلْ هُمْ قَوْمٌ طَـغُونَ

51:53 Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ

51:54 So turn away from them, you are not blameworthy.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

51:55 And remind, for verily, the reminding profits the believers.

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

51:56 And I created not the Jinn and mankind except that they should worship Me.

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ

51:57 I seek not any provision from them nor do I ask that they should feed Me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

51:58 Verily, Allah is the All-Provider, Owner of power, the Most Strong.

فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوباً مِّثْلَ ذَنُوبِ أَصْحَـبِهِمْ فَلاَ يَسْتَعْجِلُونِ

51:59 And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِن يَوْمِهِمُ الَّذِى يُوعَدُونَ

51:60 Then woe to those who disbelieve from their Day which they have been promised.

All Messengers met the Same Type of Denial from Their Nations

Allah comforts His Prophet by saying to Him, `just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ (٥٢)

Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!''

Allah the Exalted and Most Honored said,

أَتَوَاصَوْاْ بِهِ ...

Have they transmitted this saying to these,

meaning, have those of the past taught these words to the people of the present?

... بَلْ هُمْ قَوْمٌ طَاغُونَ (٥٣)

Nay, they are themselves a people transgressing beyond bounds!

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said.

Allah the Exalted said,

فَتَوَلَّ عَنْهُمْ ...

So turn away from them,

meaning, `O Muhammad, turn away from the Quraysh idolators,'

... فَمَا أَنتَ بِمَلُومٍ (٥٤)

you are not blameworthy.

meaning, `We blame you not if you turn away from them,'

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ (٥٥)

And remind, for verily, the reminding profits the believers.

meaning, for only the believing hearts benefit from being reminded.

Allah Only created Mankind and Jinns to worship Him Alone

Allah the Exalted and Most Honored said,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ (٥٦)

And I created not the Jinn and mankind except that they should worship Me.

meaning, `I, Allah, only created them so that I order them to worship Me, not that I need them.'

Ali bin Abi Talhah reported that Ibn Abbas commented on the Ayah, إِلَّا لِيَعْبُدُونِ (...except that they should worship Me).

meaning, "So that they worship Me, willingly or unwillingly.''

Allah the Exalted said,

مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ (٥٧)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (٥٨)

I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of power, the Most Strong.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

> "The Messenger of Allah taught the following:
>
> إِنِّى أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ
>
> `Verily, I am the Provider, Owner of power, the Most Strong.'
>
> Abu Dawud, At-Tirmidhi and An-Nasa'i also collected this Hadith. At-Tirmidhi said, "**Hasan Sahih**.''

The meaning of this Ayah (51:56) is that, Allah the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allah stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

> قَالَ اللهُ تَعَالَى: يَاابْنَ آدَمَ
>
> تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ
>
> Allah the Exalted said, "O Son of Adam!
>
> Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness.''

At-Tirmidhi and Ibn Majah collected this Hadith and At-Tirmidhi said, "**Hasan Gharib**.''

The statement of Allah the Exalted,

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا ...

And verily, for those who do wrong, there is a portion,

indicates that they will receive their due share of the torment,

... مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ (٥٩)

like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!

let them not ask that the punishment is rushed to them, for it will surely come,

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ (٦٠)

Then woe to those who disbelieve from their Day which they have been promised.

meaning, the Day of Resurrection.

This is the end of the Tafsir of Surah **Adh-Dhariyat**; all praise is due to Allah and all the favors come from Him Alone.